Youths Sure Guide TO HEAVEN: OR, The most useful and necessary TRUTHS of the GOSPEL, briefly, and plainly Opened, to their Capacities.

With Directions how they should improve every truth they learn, to spiritual advantages; by way of Questions and Answers; together with close and pertinent Applications.

By *S. F.* an unworthy Servant of Jesus Christ in the Work of the Gospel.

Come ye Children, hearken unto me, and I will teach you the Fear of the Lord, Psal. 34. 11.

Remember now thy Creator, in the dayes of thy Youth, Eccles. 12. 1.

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HAVEN

The Epiſtle Dedicatory.

To my beloved Scholars, who have freely, and chearfully given up your ſelves, to be Inſtructed by me, in the great Truths of the Goſpel; whom I find both willing and tractable, to learn; which is, and will be both my joy, and your happineſs: And alſo to the Parents and Maſters of thoſe Children and Servants; and to all ſuch perſons as ſhall peruſe my poor labours: Grace, Mercy and Truth be multiplied unto you all.

Dear Friends,

AMong other weighty conſiderations that have ſome years been upon my Spirit, to endeavor the inſtruction and Salvation of Youth; theſe have at laſt prevailed on me to begin this work.

1. *The worth and excellency of their immortal Souls.*

2. *The ſad and deplorable ſtate ſin, hath brought them into, and in which they lye.*

3. *The groſs darkneſs and ignorance that covers the minds of moſt Children and Servants, through the wilfull neglect of their Parents and Maſters that ſhould teach, and inſtruct them; whereby they are ready prepared to imbrace the errors and deluſions of the Devil, and his inſtruments.*

4. *The formal, dead, and cold profeſſion of ſome, who do ſeem to know much, at leaſt they would have others believe, or think they*

do. Such need both teachings, reproofs, and quicknings.

5. The danger that poor Souls are in, as bordering upon the brink of Hell, ready to perish in their blindness, unbelief, and hardness of heart.

6. The account that I must shortly give to God, how I have imployed and improved my poor Talent for the enlargement of his Kingdom.

7. The desires, and breathings of my soul after the happiness and Salvation of poor Souls, that God may be glorified in them, and by them, in a wicked and sinful Generation. I say these, and other such considerations have constrained me to spend some time frequently in teaching and instructing of your poor souls, and to write this Book for the help and encouragement of you, and others as shall need it, and make use of it. I have considered your capacities, and weaknesses, and endeavoured to represent great truths unto you, in a plain, homely, and familiar way, and language; that so you may the more easily understand, and receive them into your minds and hearts. The truths opened in this Book are great and weighty, and such as do nearly concern you all. If you would, and do hope to be saved from everlasting destruction, and to be made partakers of everlasting glory and happiness; you

muſt carefully learn them, diligently endeavor rightly to underſtand them; lodg them in your hearts, receive them into your ſouls in Faith, and love; practiſe and improve them for thoſe bleſſed ends for which they are given you. And for your effectual obtaining thoſe ends, I have ſhewed you what uſes and improvements you ſhould make of every truth you learn; and alſo have added ſome preſſing Arguments for you to mind, and ſeriouſly to conſider; that you may not go on to learn truths in a notional and formal manner (as the uſual way hath been) but to weigh and conſider their uſe, excellency and ends; and that they do concern you as well as others. But I would have you alſo to know, and conſider, that it is the Spirit of the bleſſed God that muſt open, and implant theſe, and other truths ſavingly, and powerfully in your hearts, and turn them into Grace. Therefore you muſt in all your endeavors to learn, and get theſe truths into your hearts, heartily beg the Holy Ghoſt to help you, and bleſs you with his light, life, and power, and proſper your labors with happy ſucceſs; and alſo go on, diligently and ſeriouſly attend unto the obtaining of your deſires; and not be diſcouraged becauſe you cannot preſently profit and underſtand as you would; or becauſe you cannot do that your ſelves, which is the work of God to effect in you, and for you. Remember what promiſes ſome of

you have made to me before God, and endeavors to perform them. Be you assured that God will help and bless you in your endeavor to know the everlasting concernments of your souls, for you do the will of God in it, provided you endeavor it, according unto the directions given you in this Book; and you shall have my assistance with you, my prayers to God for you; and when you have well learned and digested the truths now presented unto you, you may have another Book *that will help, and lead you on farther in the knowledg and comfort of the great mysteries of the Gospel. And lastly, I entreat you to consider, that I have in this Book* Set before you Life and Death, Blessing and Cursing; Oh then for the Lord Christ his sake, for your poor souls sake, chuse Life, that you may not perish, and be damned with the Devil, in Hell Fire, but live and reign with Jesus Christ in eternal glory. *Oh remember and realize it unto your selves; that your Lives will be short, and the hour of your deaths very uncertain. Death approacheth, the day of your account hastneth; Christ and your Consciences calleth you to make hast, and prepare for your great change.*

To you that are heads of Families, I have presented a few sheets in a Piece by it self, to direct you in your duty, to convince you of your

duty

duty towards your Families; to quicken and provoke you to ſhew pity to ſuch poor periſhing ſouls as God hath comitted to your inſtruction and government; and to entreat and perſwade you, for the honor of God, your own honor and peace; the happineſs and eternal Salvation of your Families Souls, to ſet upon the ſerious, diligent and ſpeedy practise of your duty to them. God hath called you unto it, and intruſted you with it, indiſpenſibly bound you to perform it, and aſſures you that he will not indulge you in the wilful or careleſs neglect of it, upon any pretence whatſoever; but God will moſt certainly call you to an account ſhortly, how you have diſcharged your duty towards your Families; and he will either reward your diligence and faithfulneſs, or condemn your neglects.

Poſſibly ſome critical heads may be offended at the plaineſs and homlineſs of the language, the repetitions that are found in the begining, the uncouthneſs of the method, the plainneſs of ſome of the matter, eſpecially in the three firſt ſheets; and object that they know mere already then I have told them. Now of ſuch I ſhall humbly deſire, 1. That they would be pleaſed to pay me the common debt of Charity, overlook and correct ſuch humane frailties as they find, and of which I am a little ſenſible, and paſs a charitable cenſure upon the good intentions of the Author, although he hath made

many blots in his Copy. 2. I do desire that such would consider, that I have to do with mean capacities, with youths, who must have line upon line, words and matter easy to be understood. 3. That they would be pleased to read on to the end, and it may be, the farther they go, the better they may like it. I have composed these sheets chiefly for poor, young, ignorant souls, not to teach the wise. 4. I do desire such as may suggest, that they know more than I have written, and therefore it is needless to write what is already known, to consider, that such as do know their duty, do find their hearts averse and backward to practice, and improve their knowledg in duty, that they do stand in need of quicknings, and to be put in mind of these things they do know, as Peter speaks. I do assure you all, into whose hands these lines may fall, that the design of the Author, is the Conversion and Salvation of Souls; the comforting and establishing of such as are Converted, and the honour of the Lord Jesus in all: and if it shall please the God of all Grace, to effect these ends, it will be the joy and comfort of him, that shall follow it with his Prayers; and who is assured, that he hath not asserted any thing, but what he believes is warranted by the blessed Word of Truth.

Youths

Youths ſure Guide TO HEAVEN.

Queſtion.

WHat ought to be the chief, and principal care, and endeavour of all perſons, as ſoon as they are capable of inſtruction?

Anſw. Their chief and principal care and endeavour, ſhould be to know themſelves, in what ſtate, and condition they are in before God.

2. To know Jeſus Chriſt as ſent of God, to ſave ſinners, and that with a ſpecial and peculiar knowledg.

3. To know God the Father in Jeſus Chriſt.

4. To know how God hath appointed, and directed perſons in his Word, or how they may be reconciled to God, have their ſins pardoned, and perſons accepted with God.

5. How they ought to walk and to pleaſe God, to glorify him in all their waies, and be glorified by him here & to all eternity. Moſt, if not all of the preſent and eternal concernments of their ſouls, are, or may be included in theſe general heads.

Queſt. *Where, or how do you prove what you have ſaid?*

Anſw. We can prove it in and by many texts of Scripture; as in *Prov.* 4. 5, 6, 7. verſes. *Get wiſdom, get underſtanding, forget it not, neither decline from the words of my mouth. Wiſdome is the principal thing, therefore get Wiſdome, and with all thy gettings, get underſtanding.* And further, in *Joh.* 17. 3. *This is Life eternal, to know thee the onely true God, and Jeſus Chriſt, whom he hath ſent,*

ſent, Epheſ. 3. 19. *and to know the love of Chriſt which paſſeth knowledg*, Phil. 3. 8. 10. *Yea, doubtleſs I count all things but loſs for the excellency of the knowledg of Chriſt.*

Queſt. *Is it neceſſary to Salvation, and to their preſent duty and happineſs, to know themſelves?*

Anſw. Yes, It is neceſſary for all ſuch as are capable of inſtruction, to know theſe matters, in order to their duty, their preſent, and eternal happineſs, for ſeveral reaſons,

Firſt, Becauſe, until they know themſelves in what ſtate they are in, they neither can, nor will look out after, and apply proper remedies, for, and to their conditions; ſo ſaith the Scripture, *They that be whole, need not*, that is, *they underſtand not their need of a Phyſician*, in Matth. 9. 12. *but they that are ſpiritually ſick.*

2. They that are naked, and ſee it not, know not that they are ſpiritually naked, being without, or wanting

the Righteouſneſs of Chriſt, to cover them, they will not ſeek for, nor accept of Chriſt his Righteouſneſs to cover them. *Revel.* 3. 17, 18. ſaith Chriſt to *Laodicea, Thou art blind, and knoweſt not that thou art poor and naked. I counſel thee to buy of me raiment, that thou mayeſt be cloathed.*

3. Becauſe only ſuch as are hungry and ſee their poverty, will ſeriouſly and heartily ſeek after food, and riches, that is ſpiritual food and riches for their ſouls, and ſuch are invited by Chriſt, and bid to come to him for it, *Matth.* 5. 3. As *Revel.* 3. 18. *I counſel thee to buy of me gold, that thou mayeſt be rich.*

4. Becauſe ſuch as ſee, and feel the weight, and burden of ſin, will accept of Chriſt to eaſe them, and ſuch Chriſt bids to come to him, *Matth.* 11. 28, 29. *Come unto me all ye that are weary and heavy laden, and I will give you reſt, and ye ſhall find reſt to your ſouls.*

5. Be-

5. Becauſe till they ſee their miſery by ſin, death, wrath and condemnation, as the wages of their ſin, they will never accept of Chriſt upon his own terms, nor value, and eſteem him above the world, nor place all their happineſs in him, *He is the faireſt of ten thouſand, and altogether lovely to ſuch only*, Cant. 5. 10, and 16. verſes.

Secondly, It is neceſſary that they know Jeſus Chriſt alſo.

Firſt, Becauſe perſons muſt know in whom they muſt believe, before they can believe in him, and until they know Jeſus Chriſt in ſome meaſure, they cannot rightly believe in him, *Joh.* 17. 3. *This is Life eternal to know Jeſus Chriſt whom thou haſt ſent*, Rom. 10. 14. *How can they believe in him, of whom they have not heard*; that is, by his light in their hearts, opening of their underſtandings, as Chriſt ſpeaks in *Luke* 24. 45. *Then opened he their underſtandings.*

2. Becauſe until they know him, they cannot love him, as all perſons are bound to love him, with a tranſcendant and hearty love; for perſons muſt ſee ſome tranſcendant worth, excellency, and lovelineſs, in his perſon, grace and holineſs, before they can love him as ſuch a one.

3. Until they do know him, and in ſome meaſure underſtand, what he is made of God to ſinners, they cannot make uſe of him, and apply him and his benefits to their ſeveral needs and neceſſities.

4. They cannot reverence, and honour him, as a moſt glorious perſon, until they know him to be ſo.

Thirdly, It is neceſſary that they know God in Chriſt alſo.

Firſt, Becauſe Chriſt ſaith in *John* 17. 3. *That this is Life eternal to know thee the only true God, and Jeſus Chriſt*; that is, *Jeſus Chriſt, and God in Chriſt, and they are directed to believe in God, and Chriſt together, in*

Joh.

Joh. 14. ver. 1. The Apoſtle *Peter* alſo tells us, that by or through Chriſt, perſons do, and muſt believe in God, 1 *Pet.* 1. 21.

2. Becauſe God, out of, or not conſidered in Chriſt, is a conſuming fire, *Heb.* 12. 29. and their enemy, as they are ſinners, *Iſa.* 63. 10. he was turned to be their enemy; and God was in Chriſt, reconciling ſinners unto himſelf, in 2 *Cor.* 5. 19.

3. Becauſe God loves, and pardons perſons, only in, and by Jeſus Chriſt, all the children of *Adam*, as they are ſinners, and out of Chriſt, are *moſt guilty, and filthy* creatures, and God loaths and abhors them as ſuch, *Rom.* 3. 10, 19. verſes, *There is none righteous, no not one. They are all guilty before God.* 2 Cor. 5. 19. *God was in Chriſt, not imputing their ſins to them.*

Fourthly, It is neceſſary to know how they may be reconciled to God, have their ſins pardoned, and their perſons accepted with God.

Firſt, Becauſe God hath appointed means for the Creature, for poor ſinners to make uſe of, in order to their obtaining, of what God hath promiſed, provided for them, and they deſire, which they cannot make uſe of, until they know them.

2. God hath appointed, that they uſe his means aright, or in a right manner, in order unto their obtaining of pardon and other mercies from God, which they cannot do, unleſs they underſtand the uſe, and ends of them.

3. God hath promiſed to bleſs their uſing of his means, and doing of their duty to right ends, and in them, to grant them their hearts deſires, as in *Iſa.* 55. 3. *Come unto me, hear, and your Souls ſhall live*; and ſo in the uſe of other means of Gods appointing, and God hath pronounced them bleſſed in *Prov.* 8. 34. So that it is neceſſary that they ſhould know theſe things.

4. Be-

4. Becauſe though God pardons, accepts, and ſaves ſinners, of his meer grace, and love in Chriſt, yet not without their concurring and acting with that Grace: for God will not ſave any men, that do not believe in Jeſus Chriſt, repent of their ſins, love, and honour God in this world; ſo that it is evident, that it is neceſſary that perſons do know how or by what means, and wayes God doth pardon them.

Fifthly, It is alſo neceſſary, that they know how they ought to walk, to pleaſe and glorify God all their daies.

Firſt, Becauſe they cannot walk, and pleaſe God, nor yet glorify him, but as he hath directed and appointed; when perſons walk in their own waies, they do not, they cannot pleaſe God, *Iſa.* 66. 3. God only approves, of mens walking in his waies, and pronounceth them bleſſed, *Prov.* 8. 32. *Pſal.* 119. 1, 2.

2. All

2. All persons by nature are altogether out of Gods way, and ignorant of his will and waies, they know not what will please him, nor how to please him, and therefore it is needful to know how they ought to walk and to please God.

3. Because without the knowledg of these things, they will walk in the dark, and mistake their way, and think that they are pleasing God, when they may be displeasing him; serving the Devil when they think they serve God; walk in their own waies towards Hell, when they think they are walking in Gods waies towards Heaven, and such mistakes, though through ignorance, are very dangerous: Therefore they ought to endeavour to know these great and necessary matters.

Quest. *You have well answered, what ought to be every ones chief care, and endeavour in general; Now pray consider of, and tell me, whether it be* your chief

care

care, and endeavor, to know theſe things, that you ſay, ought to be the chief care of every body? is it your chief care and endeavour?

Anſw. If I do anſwer for my own ſelf, I cannot ſay that I have minded, or ſo much as once ſeriouſly, conſidered thoſe matters; I have gone on in a careleſs, dead, and negligent manner, only aiming at the getting of them into my memory, and repeating them by roat, nor ſo much as that neither, until of late daies, for I was never called upon to conſider of, or mind thoſe matters, but I did as others did, and wholly neglected my Soul-concernments: But now I have cauſe to be aſhamed, and greatly humbled before the Lord, for my great careleſneſs, blindneſs, and negligence of and about thoſe things.

Queſt. *Do not you think that you ought to make it your own chief and particular care, and endeavor, to know theſe matters, thoſe great and neceſſary things?*

Anſw.

Anſw. Yes ſurely, if it ought to be the chief care, and endeavour of all perſons as ſoon as they are capable of inſtruction, then it doth neceſſarily follow, that it ought to be my care, and that it is my duty as well as others, for I have a ſoul to be ſaved, as well as others, a Hell to be avoided, and a Heaven to be won and obtained, aſwell as any other perſons.

Queſt. *And will you now make it your chief and principal care and endeavour to know, and to be ſavingly, acquainted with theſe matters, as you ſay you ought to do?*

Anſw. Yes, we ſhall endeavour it, and make it our chief care and ſtudy, to know theſe things, and ſuch other matters as do concern our eternal peace; if you ſhall help and encourage us in our endeavours, and God ſhall teach and open our underſtandings with his true Light, that we may know the things that make for our

our peace; for if we ſhould not do ſo, our own mouths, and anſwers would witneſs againſt us; yea, we ſhould be witneſſes againſt each other at the day of Judgment.

Queſt. *What courſe ſhould you take, or how ſhould you proceed, in endeavouring to know theſe things?*

Anſw. We muſt in the firſt place, lay aſide every weight, and the ſin that doth eaſily beſet us, *Heb.* 12. 1. that is, all needleſs, and unneceſſary communion with all ſin, and ſinners, with worldly and carnal vanities; ſo ſaith the Scripture in *Pſal.* 6. 8. *Depart from me all ye workers of iniquity?*

2 We muſt give up, and dedicate our ſelves to Jeſus Chriſt, to be taught by him, with the powerful teachings of his ſpirit, in and by mans teaching of us: So *David* did, *Pſal.* 119. 33. *Teach me O Lord the way of thy Judgments, and I ſhall keep it unto the end; Give me underſtanding, and*

I ſhall keep thy Law; you muſt do it with full purpoſe, to know, and ſavingly to underſtand the truths of God, *Acts* 11. 23.

3. We muſt diligently improve, and ſpend our time, eſpecially, our opportunities on the Lords dayes, and on play-dayes, in calling to mind, meditating on, and conſidering of, what we are taught and ought to know, *Eccleſ.* 12. 1. *Remember thy Creator in the dayes of thy youth.* 1 Tim. 4. 15, 16. *Meditate upon theſe things, give thy ſelf wholly to them; take heed to thy ſelf, and to the Doctrine, that thy profiting may appear to all.*

4. We muſt pray earneſtly and heartily to God, in the name of Jeſus Chriſt, that he may make us willing, and enable us to learn thoſe ſoul ſaving truths, that he may bleſs our endeavours, and your endeavours alſo, and that he may effectually teach and enlighten our hearts; and thus we muſt do, every one of us, for our ſelves

ſelves in particular, *Luke* 11. 13. *How much more will your heavenly Father give his holy ſpirit to them that ask him,* Joh. 15. 7. *Ask what ye will, and it ſhall be done unto you; and he that cometh to God, muſt believe that God is, and that he is a rewarder of them that diligently ſeek him,* Heb. 11. 6.

Queſt. *Do you think that you ought to take ſuch a courſe, that you ought to do ſo, pray tell me, and alſo why you think you ought to do ſo?*

Anſw. We muſt needs think it is our duty ſo to do, becauſe the Word of God tells us ſo, as the Texts of Scripture before mentioned do ſhew us.

2. We are commanded, and charged, in all our waies to remember and acknowledg God, in *Prov.* 3. 5. and in our ſo doing, he hath promiſed to direct our ſteps, *Prov.* 3. 6.

3. Becauſe we cannot underſtand the things, the truths, and waies of God, without the Spirit of God, as the

the Word ſaith in 1 *Cor.* 2. 11. *even ſo the things of God, knoweth no man, but the Spirit of God*; and ver. 14. it is ſaid, *the natural man diſcerneth not the things of the Spirit of God, neither can he know them, becauſe they are ſpiritually diſcerned.*

Queſt. *And will you take that courſe and do as you have ſaid you ought, and it is your duty to do, in order to your profiting?*

Anſw. Yes, We muſt, or we ſhall be condemned out of our own mouths, for it is our duty.

Queſt. *What ſhould your ends be, or what ſhould you aim at, in your endeavors to know thoſe great things you ſay you ought to learn?*

Anſw. We ſhould intend, and aim at, the converſion, and regeneration of our poor ſouls, that we being dead in ſins, may be quickned by the word and ſpirit of Chriſt, *Epheſ.* 2. 1, 5. verſes.

2. That

2. That we, being blind, may be enlightned to ſee our errors, and the way wherein we ſhould walk toward Heaven, *Eph.* 5. 8. *Ye were ſometimes darkneſs, but now are ye Light in the Lord, walk as children of Light.*

3. That we may know Jeſus Chriſt, and God in Chriſt, to love, ſerve, honour, and pleaſe him, that we may, in the knowledg, and practice of his will, partake of his love, and grace; and that we may have communion with him, in all his waies, and alſo, that we being made the children of the Light, may walk in the Light, and believe, to the ſaving of our ſouls.

Theſe, and ſuch like ends, we ſhould alwaies have in our eyes and hearts.

Queſt. *Hath God given you any encouragmeents, in your endeavours, to know theſe things? If he hath, pray tell me what they are, at leaſt ſome of them.*

Anſw. God hath given us many encouragements in his Word, we ſhall mention theſe five at preſent.

1. He will not *deſpiſe the day of ſmall things*, *Zach.* 4. 10. and he hath ſaid, *That he will not break the bruiſed Reed, nor quench the ſmoaking Flax, but bring forth Grace unto Victory*, *Iſa.* 42. 3. *that he will carry his Lambs in his boſome, and gently lead thoſe that are weak*, *Iſa.* 40. 11.

2. That he will pour out his Spirit, and make known his words unto ſuch poor ignorant creatures as we are, *Prov.* 1. 23. and that he will give his holy ſpirit to them that ask him, and endeavour in the Lords way to obtain him, *Luke* 11. 13. and that when he comes, he will open underſtandings to underſtand the Scriptures, and the Grace and power of God, *Luke* 24. 45.

3. God will give them heavenly joy, and make their way plain, *John* 16.

16. 24. *Ask, and ye shall receive, that your joy may be full.* Isa. 42. 16. *I will bring the blind by a way that they knew not, I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.*

4. If we do seriously, heartily, and diligently, endeavour to know these things, for those holy, and blessed ends, God will give us sufficient outward helps, and means, and bless the use of them to our profit, and happiness, as his own Ordinances, and also be with us, and them, with his own glorious presence, *Joh.* 14. 18, 21, 23. verses, saith Christ, *I will not leave you comfortless, I will come to you; he that hath my Commandments, and keepeth them, I will love them, manifest my self unto them, and take up my abode with them.* 2 *Chron.* 15. 2. *The Lord is with you, whilst you be with him, and if you seek him, he will be found of you: and*

our labour ſhall not be in vain in the Lord, 1 Cor. 15. laſt ver.

5. We have the examples of ſuch perſons as were in as dead, and blind a condition as we are now in, when they firſt began to learn to know theſe things, and yet God did graciouſly bleſs their endeavours, with Life, and light, and therefore he may, yea, he will bleſs our endeavors alſo; In *Eph.* 2. 1. 5. thoſe that were dead in ſins, he quickned, and thoſe that were blind, he enlightned, *Eph.* 5. 8. Thoſe that were comfortleſs, he comforted, *Joh.* 14. 18. Thoſe that were loſt, he ſought out, and ſaved, *Luke* 19. 10. ſo that God hath given us encouragements enough, if we had hearts to uſe them.

Queſt. *You ſay well, you have many choice encouragements indeed, but pray tell me what uſe you ſhould make of them, and how you ſhould uſe them?*

Anſw. We ſhould uſe them to per-

perſwade, quicken, and ſtir up our dull, and idle minds, and hearts, to practice our duty, with courage, life, vigor, and freeneſs, that we do not do the work of the Lord negligently, careleſly, and grudgingly, but heartily, and willingly; for the word tells us, if there be a willing mind, it is; that is, ſuch works, and endeavors as are weak, are accepted according to what a perſon hath, 2 *Cor.* 8. 12. and we ſhould uſe them alſo to make us go on chearfully, and comfortably in our work, for the obtaining of thoſe holy ends, that we may ſow, in hope of reaping a bleſſed Harveſt; and that we may not faint in our way, through the difficulties we meet withal. And as we muſt uſe them for thoſe ends, ſo we muſt endeavour to uſe them, as that they may be bleſſed to us, for the obtaining of them.

1. We muſt conſider, and ponder them well, ſeriouſly, and often, that

we may find out the vertue, and power of them.

2. Endeavour to ſee Jeſus Chriſt and the Holy Ghoſt in them.

3. To get our hearts poſſeſſed, and perſwaded of the truth, and excellency of them, and that God doth verily intend to do what he hath ſpoken.

4. That we do take hold of them, and apply them to our ſelves, and claim a ſhare in them, and in the God of them, and own them as ſent of God to us.

Queſt. *And will you endeavor to do ſo, will you make uſe of them, as you have ſaid, you muſt do?*

Anſw. We ſhall endeavour to do ſo, and we deſire your help and aſſiſtance, for we are poor, weak, and inſufficient creatures, we know not our own hearts, nor what we ſhall do, and bring to paſs, and therefore we do need your Prayers, and teaching; which if you ſhall afford us, we ſhall

do

do all we can, to improve, and make a good uſe of them, in order to our obtaining of thoſe holy and bleſſed ends, that we ſhould aim at in all our proceedings.

Queſt. *You have ſaid well in all that you have ſaid, and anſwered, and I do aſſure you (my dear Scolars) that I ſhall give you my aſſiſtance freely, and pray to God for you, that both your, and my endeavours, may be bleſſed, to the promoting of thoſe holy ends, you ſay, you do, or ought to aim at, in your proceedings. Children, it is the deſire of my heart, that you may be made eternally happy, and bleſſed by my labours, that you, and I, may ſtand at the right hand of Jeſus Chriſt at the laſt day, at the great day of Chriſts appearing, with joy, and not with grief; and that Chriſt may then ſay unto you,* Come ye bleſſed of my Father, inherit eternal Life; Come, and enter into the everlaſting joy of your Lord. *And now Scholars, let us proceed to what I intend, for*

hitherto we have been but in the way to it, to prepare you for what I would teach you: And firſt, I ask you how, or by what means you may obtain the knowledg of theſe things, which you ought to know?

Anſw. By the Word of God, contained in the Books of the Old and New Teſtaments, which contain the whole revealed Will of God.

Queſt. *How doth it appear, or how do you prove, that theſe Books of Scripture, are, or contain the very Word of God?*

Anſw. The Scriptures do ſufficiently prove, and evidence themſelves, to be the very Word of God, and not the invention, or Words of men: For they are full of Majeſty, and Authority, whereby they awe the minds of all men, who do read, ſeriouſly mind, and conſider them, and that know and underſtand them, ſo, as the words, and Writings of men cannot do.

2. There

2. There is that heighth, and [a]depth of Wiſdom appearing in them, s cannot any where be found in any humane Writings, or works of men. They ſpeak of, and diſcover, ſuch high, and glorious Myſteries, as never entred into mans heart to conceive concerning God, Jeſus Chriſt, and the Holy Ghoſt; and the way, and manner of Gods Providences, and ſaving of men.

3. They are of greater antiquity, or of longer continuance then any humane writings are. They tell us of things done from the beginning of the World, unto the deaths of the Apoſtles, which men could never know, nor find out, but by them.

4. They have a power and property, to ſearch into, and diſcover the ſecrets; yea, the firſt thoughts, and imaginations of all mens hearts, which are known only to God; which the wiſeſt of men could never do: But the Word of God is quick and powerful,

erful, ſharper than any two edged Sword, piercing even to the dividing aſunder of the ſoul, and ſpirit, and of the joynts, and marrow; and is a diſcerner of the thoughts, and intents of the heart, *Heb.* 4. 12.

5. They manifeſt themſelves to be the Word of God, in that their whole deſign is to exalt God, Jeſus Chriſt, and true holineſs; as alſo to debaſe the Creature, and beat down ſin in all perſons, which meer humane writings will not, nor can do.

6. The great power, and efficacy of them, upon the minds and Conſciences of wiſe, and learned men, to convince them of ſin, righteouſneſs, and judgment; to wound, and melt their hearts, to eaſe, and quiet their tormented Conſciences; to defend perſons againſt the Devils fiery darts, and to eſtabliſh, quiet, and ſettle their hearts in well-doing, in peace, comfort, and boldneſs.

7. They appear to be the very Word

Word of God, in that they are the only means that God uſeth to tranſlate perſons, from death to life, from darkneſs to light, and from the power of Satan, unto God: God uſeth them as his great, and only means to regenerate, convert, and build up all ſorts of men in holineſs, and righteouſneſs, and alſo to harden the hearts of the contemners of them, to their deſtruction.

8. The penmen of the Scriptures, did ſtill write in the name, and only in the name of God, and Jeſus Chriſt, which other men did not. They alwaies ſay, *Thus ſaith the Lord*, they delivered what they received from *Jehovah*, as they were moved, or carried by the Holy Ghoſt; and as ſuch they commended their ſayings, and Sermons, to the Faith, and hope of men.

9. They appear to be the Word of God, in that God hath ſeverely puniſhed ſuch as have not believed it,

it, when, and as ſpoken to them in his name, but have either ſlighted, or rejected it; and not reverenced, and received it as his Word, which God would never have done, had they been the words of men, and not his own.

10. In that the Scriptures do require great ſelf-denyal, croſſing, and thwarting mens reaſon, projects, and carnal intereſts; puniſhing, and curbing the fleſh, ſlighting, and abaſing the Creatures righteouſneſs, as a filthy rag, as dung, and droſs; which ſelfiſh man would not, nor could ever do: So that by theſe (and many other Arguments which might be produced) it is evident, that the Scriptures are the very Word of God.

Queſt. *Very well anſwered, but pray tell me if* you *do not think that you are bound to believe, that the Scriptures are the very Word of God, as alſo, whatever account they give of thoſe things you*

ought

ought to know, whether you are not bound to believe, love, and reverence them, as the holy, and true Word of God, and to ſubmit your judgments, and Conſciences to their Judgment, inſtructions, and reproofs?

Anſw. Yes, we are bound ſo to do, for if we do not believe, love, reverence, and obey, what the Scriptures ſpeak, and reveal unto us: If we do not endeavour to underſtand, and rightly to apply them, we do not, neither can we know, believe in, love, reverence, or obey God, or Jeſus Chriſt, nor yet can we know, or rightly underſtand our own ſtates, and conditions before God; for whatever is to be known of God, Jeſus Chriſt, the will, and waies of God, or our own ſtates, conditions, waies, or ends, it is revealed, and only to be found in the Word of God revealed in the Scriptures.

Queſt. *Now I would have you to tell me what account the Scripture gives of the*

the ſtate and condition of all men, what they were, are, or ſhall be hereafter, for look what account the Scripture gives of them, ſuch they verily are. But firſt, I would have you tell me if any perſon can underſtand the true ſenſe, and ſpiritual meaning of the Scripture, with, and by their own natural underſtanding, without the help of the Spirit of God?

Anſw. No, they cannot underſtand the holy Scriptures, or the mind of God therein ſpiritually, without the Spirit of God, opening their underſtandings, and ſanctifying their hearts in ſome meaſure; for we are told in *Luke* 24. 45. that the Diſciples of Chriſt underſtood not the Scriptures, until he opened their underſtandings; and we find, that the natural man receiveth not the things of God, that he underſtandeth not the excellency, and ſpirituality of the Word, without the Spirit, in 1 *Cor.* 2. 11, 14. *And that Jeſus Chriſt is the Author and finiſher of their Faith,*

to believe the Scriptures, and in the Author of them, *Heb.* 12. 2.

Queſt. *What uſe and improvement, ſhould you make of what you laſt anſwered?*

Anſw. We ſhould improve it, firſt, to ſtir us up, and perſwade us, to pray much for the Spirit of God, to enlighten our underſtandings, that we may rightly, and truly diſcern the will, and mind of God in his word. Lord open thy word to me, and in me, and my eyes alſo, to ſee the wondrous things of this bleſſed Word. So alſo, that we ſhould uſe all the means that God giveth us to obtain the Spirit and his teachings; and that we ſhould not ſin againſt God, nor grieve his holy Spirit; and to acknowledg, that all our ſufficiency is of God, and of his free Grace.

Queſt. *Tell me now what account the Scriptures give you of the ſtates, and conditions of all men, what they were, what*

what they are, and alſo what they ſhall be?

Anſw. The Scripture ſhews us a fourfold ſtate of man.

1. What he was before his fall.

2. What his ſtate is in ſin, or as fallen.

3. What the ſtate of man is, in, and by Jeſus Chriſt in this life.

4. What ſhall be the ſtate of man afterdeath.

Queſt. *What was the ſtate of man before he fell from God by ſin?*

Anſw. The ſtate of man was perfect in knowledg, holineſs, and righteouſneſs, without all ſin, or weakneſs.

Queſt. *How do you prove that?*

Anſw. By the Scriptures, which are the very word of God, as in the firſt of *Gen.* 27. verſe, *So God created man in his own image, in the image of God made he him, Male and Female created he them.*

Queſt.

Queſt. *What is there in that Scripture to prove the firſt ſtate of man?*

Anſw. So God created man in his own image, in the image of God created he him.

Queſt. *What other place of Scripture have you to prove it?*

Anſw. In the third Chapter to the *Coloſſians*, the tenth verſe, *And have put on the new man, which is renewed in knowledg, after the image of him that created him*; And in *Epheſ.* 4. 24. *And that ye put on the new man, which after God is created in Righteouſneſs and true holineſs.*

Queſt. *Did man continue in that State?*

Anſw. No, *Adam* ſinned, and they all ſinned in *Adam*, in eating the forbidden fruit.

Queſt. *How do you prove that?*

Anſw. In *Eccleſ.* 7. 29. *God made man upright, but they ſought out many inventions.* Gen. 3. 6. *And when the Woman ſaw that the Tree was good for*

food, and that it was pleaſant to the eyes, ſhe took of the fruit thereof, and did eat, and gave alſo unto her Husband, and he did eat.

Queſt. *Did they ſin in ſo doing?*

Anſw. Yes, *becauſe God had forbidden them to eat of the Tree of knowledg.*

Queſt. *How do you prove that God had forbidden them to eat of that Tree?*

Anſw. We prove it from the ſecond Chapter of *Gen.* 16, and 17. verſes; *And the Lord God commanded the man, ſaying, of every Tree of the Garden thou mayeſt freely eat, but of the Tree of Knowledg, of good and evil, thou ſhalt not eat of it, for in the day thou eateſt thereof, thou ſhalt ſurely dye.*

Queſt. *By what part of that verſe do you prove it?*

Anſw. By that part, that ſaith, *of the Tree of Knowledg, of good and evil, thou ſhalt not eat of it.*

Queſt. *May not a perſon do that which*

which God forbids him to do, and yet not sin?

Answ. No, the Text even now named, shews, that *Adam* sinned greatly, only in eating a little fruit, because God forbid him; and another Scripture shews us, *That all sin is a Transgression of the Law of God,* in the first Epistle of *John*, chap. 3. ver. 4. *Whosoever committeth sin, transgresseth the Law, for sin is the Transgression of the Law.*

Quest. *Suppose you do, or speak that which God hath forbidden to be spoken, or done, do you believe that you sin against God in so doing?*

Answ. Yes, we do sin, because we do thereby transgress the Law of God, as the Text before shews us.

Quest. *But how doth it appear that we sinned in* Adams *sin?*

Answ. We can prove it in the fifth Chapter to the *Romans*, ver. 19. *For by one mans disobedience, many were made sinners*; And in *Psal.* 51. 5.

Behold, I was ſhapen in iniquity.

Queſt. *What is the ſtate and condition of all perſons by their fall, and ſinning in* Adam?

Anſw. All have brought themſelves into a ſtate of ſin, and all ſorts of miſeries.

Queſt. *How do you prove that?*

Anſw. In the fifth to the *Romans*, ver. 12. *For as by one man ſin entred into the World, and death by ſin, and ſo death paſſed upon all men, for that, or in whom all have ſinned.*

Queſt. *Wherein conſiſts the ſinfulneſs of that ſtate in which they are?*

Anſw. Firſt, It conſiſts in their being under the guilt of ſin.

Queſt. *How do you prove that all men are under that guilt?*

Anſw. In Rom. 3. 19. *Now we know, that whatever the Law ſaith, it ſaith to them who are under the Law, that every mouth may be ſtopped, and all the World may become guilty before God.*

Queſt.

Queſt. *What is the ſecond thing wherein their ſinfulneſs conſiſts?*

Anſw. In their Ignorance, and blindneſs, they being darkneſs, and without all ſaving ſpiritual underſtanding.

Queſt. *How do you prove that?*

Anſw. In 1 Cor. 2. 14. *For the natural man cannot diſcern the things of God, becauſe they are ſpiritually diſcerned.* In Eph. 4. 18. *Having the underſtanding darkned, being alienated from the life of God, through the ignorance that is in them, becauſe of the blindneſs of their heart.* And in Acts 26. 18. *To open blind eyes, and to turn them from darkneſs to light.*

Queſt. *What is the third thing wherein it conſiſts?*

Anſw. In their averſneſs to the minding, and practiſing of true holineſs, or the power, and life of godlineſs.

Queſt. *How do you prove that they are ſo averſe?*

Anſw. It may be proved both by Scripture, and experience.

Firſt, By Scripture, in *Pſal.* 81. 11. *Iſrael would none of me.* Another is in *Matth.* 23. 37. *I would have gathered you, but ye would not.*

And experience ſhews it in our ſelves, for when God calls us to return from ſin, and vanity, to him, to learn to know his will, and do our duty, we are unwilling, and averſe to it.

Queſt. *What is the fourth thing?*

A. In their readineſs, and proneſs to all evil thoughts, words, and deeds.

Q. *How do you prove it?*

Anſw. In Gen. 6. 5. *And God ſaw that the wickedneſs of man was great, in the earth, and that every imagination of the thoughts of his heart was only evil continually.* Prov. 1. 16. *Their feet run to evil;* And Rom. 3. 13. *Their throat is an open Sepulchre, with the tongue they have uſed deceit, the poiſon of Aſps is under their lips.*

Queſt. *Wherein elſe doth it conſiſt?*

Anſ.

Anſw. In the want of all true knowledg, righteouſneſs, and holineſs, whereby they ſhould glorify God, and they are altogether corrupt, and ſinful, both in ſoul, and body, ſinning againſt God, ſerving the Devil, and deſtroying their ſouls and bodies, every day, in all their wayes, and in every thing they take in hand. Their thoughts, words, and deeds are altogether ſinful, and abominable.

Queſt. *How do you prove that?*

Anſw. In *Rom.* 3. 12. *They are all gone out of the way, they are altogether become unprofitable, there is none that doth good, no, not one*; And in the 18. verſe, *There is no fear of God before their eyes*, Iſa. 1. 6. *From the Crown of the head, to the ſole of the foot, there is no ſoundneſs in it, but wounds, and bruiſes, and putrifying ſores*; Tit. 1. 16. *They profeſs they know God, but in works they deny him, being abominable, and diſobedient, and unto every good work reprobate.*

Queſt. *What are the miſeries of this fallen ſtate?*

Anſw. It conſiſts in many things.

Queſt. *What is the firſt?*

Anſw. They have loſt Communion with the holy, and ever bleſſed God.

Queſt. *Prove it?*

Anſw. In the third of *Gen.* ver. 8. *And* Adam *and his Wife hid themſelves from the preſence of the Lord God, amongſt the Trees of the Garden*; And in the 24 verſe, 'tis ſaid, *So the Lord drove out the man.* So God further tells us in 2 *Chron.* 15. 2. *If ye forſake him, he will forſake you.*

Queſt. *And is it not a great miſery to loſe communion with God?*

Anſw. Yes, the Scripture ſaith ſo in *Hoſ.* 9. 12. *Wo alſo to them, when I ſhall depart from them.*

Queſt. *Is it not a great mercy to have communion with the great and holy God?*

Anſw. Yes, the Scripture tells us ſo, in *Pſal.* 16. 11. *In thy preſence is fulneſs of joy.*

Queſt.

Queſt. *What is a ſecond part of the miſery of fallen ſinful men?*

Anſw. They have loſt, and are without all ſpiritual life.

Queſt. *How do you prove it?*

Anſw. In Eph. 2. 1. and 5. verſes, *And you hath he quickned, who were dead in treſpaſſes, and ſins, even when we were dead in ſin,* Joh. 5. 25. *The dead ſhall hear the voice of the Son of God,* Matth. 8. 22. *But Jeſus ſaid unto him, follow me, let the dead bury their dead.*

Queſt. *From what part of the forementioned Scripture do you prove your anſwer?*

Anſw. From theſe words, *Let the dead bury their dead.*

Queſt. *What is the meaning of that, can dead men ſtir, or move, to bury the dead?*

Anſw. The meaning is, let thoſe that are dead in ſins, bury thoſe that are naturally dead, or have loſt their natural lives.

Queſt.

Quest. *Tell me further, wherein their misery consists?*

Answ. They are under the fearful, and terrible wrath of the great, and holy God.

Quest. *How do you prove, or where do you find that?*

Answ. In *Joh.* 3. the last verse, *He that believeth not on the Son, shall not see life, but the wrath of God abideth on him,* Eph. 2. 3. *And we were by nature the children of wrath, even as others,* Heb. 10. 31. *It is a fearful thing to fall into the hands of the living God.*

Quest. *What is another part of their Misery?*

Answ. They are under the Law of the righteous God, and are bound to keep every tittle of it, or be grievously punished for the least breach of it.

Quest. *Can you prove that?*

Answ. Yes, in Deut. 27. 26. *Cursed be he that confirmeth not all the words of this Law to do them,* Gal. 3. 10.

For

For as many as are under the works of the Law, are under the Curſe, for it is written, Curſed is every one that continueth not in all things which are written in the Book of the Law to do them, Rom. 6. 23. *The wages of ſin is death.*

Queſt. *What is another part of their miſery?*

Anſw. They are under condemnation.

Queſt. *Do you prove it?*

Anſw. In *Joh.* 3. 18. *He that believeth in the Son, is not condemned, but he that believeth not, is condemned already,* Rom. 5. 12. *And ſo death paſſed upon all men, for that all have ſinned.*

Queſt. *Shew further, wherein their miſery conſiſts.*

Anſw. They are Gods enemies, and God is their enemy.

Queſt. *Where do you find that?*

Anſw. In Rom. 5. 10. *For if when we were enemies, we were reconciled to God,* Luke 19. 27. *But thoſe my enemies which would not that I ſhould reign*

over

over them, bring them hither, and ſlay them before me. Jam. 4. 4. *Know ye not that the friendſhip of this World, is enmity with God; whoever therefore, will be a friend of the World, is the enemy of God.* Iſa. 63. 10. *But they rebelled, and vexed his Holy Spirit, therefore he turned to be their enemy.*

Queſt. *Wherein elſe doth their miſery conſiſt?*

Anſw. They hate God, and God hates them, they, and their works are abominable to God, and God is abominable unto them.

Queſt. *Can you prove it?*

Anſw. Yes, In Rom. 1. 30. *Backbiters, haters of God, deſpiteful.* John 15. 18. *If the world hate you, ye know that it hated me, before it hated you;* And ver. 24. *But now they have both ſeen, and hated both me and my Father.* Hoſea 9. 15. *All their wickedneſs is in* Gilgal, *for there I hated them.* Iſa. 1. 13. *Bring no more vain oblations, incenſe is an abomination unto me, it is iniquity.*

Queſt.

Queſt. *Can, or do ſuch perſons do any thing well-pleaſing in Gods ſight in this condition?*

Anſw. No, The Text laſt named, tells us, That the oblations, and incenſe that they offered to God, it was an abomination to him, and their ſolemn meeting to worſhip God. And in *Iſa.* 66. 3. *He that killeth an Ox, is as if he ſlew a man; He that ſacrificeth a Lamb, as if he cut off a Dogs neck; He that offereth an Oblation, as if he offered Swines bloud; He that burneth incenſe, as if he bleſſed an Idol, yea, they have choſen their own waies, and their ſoul delighteth in their abominations.* Rom. 8. 8. *So then they that are in the fleſh, cannot pleaſe God,* Heb. 11. 6. *But without Faith, 'tis impoſſible to pleaſe God.*

Queſt. *And is it not a great miſery to be in an incapacity to pleaſe God in any thing they do?*

Anſw. Yes, for they loſe both their communion, acceptance, and reward.

Queſt.

Quest. *In what other thing doth their misery consist?*

Answ. They are under the power, and rule of the Devil.

Quest. *That is misery indeed, but can you prove it?*

Answ. Yes, in Eph. 2. 2. *Wherein, in times past, ye walked according to the course of this World, according unto the Prince, of the power of the air, the Spirit that now worketh in the Children of disobedience.* In 2 Cor. 4. 4. *In whom the God of this World hath blinded the minds of them which believe not.* 2 Tim. 2. 26. *And that they may recover themselves out of the snare of the Devil, who are taken captive by him at his will.*

Quest. *Shew me further wherein their misery doth consist?*

Answ. In that sin hath dominion over them, and they are servants unto it.

Quest. *That is a very miserable condition indeed if it be so, but can you prove it?*

Answ.

Anſw. Yes, In Rom. 6. 12. *Let not ſin reign therefore in your mortal bodies, that ye ſhould obey it in the luſts thereof*; and ver. 14. *For ſin ſhall not have dominion over you, for ye are not under the Law, but under Grace*; ver. 16. *Know ye not, that to whom ye yield your ſelves ſervants to obey, his ſervants ye are to whom ye obey, whether of ſin unto death, or of obedience unto righteouſneſs*; And ver. 20. *For when ye were the ſervants of ſin, ye were free from righteouſneſs.*

Queſt. *In what other thing doth it conſiſt?*

Anſw. In hardneſs, and impenitency of heart.

Queſt. *That is a great Judgment indeed, but how do you prove that it is ſo?*

Anſw. We can prove it by Scripture, in *Rom.* 2. 5. *But after thy hardneſs, and impenitent heart, treaſureſt up wrath, againſt the day of wrath, and revelation of the righteous Judgment of God.*

God. Ezek. 3. 7. *For all the House of Israel are impudent, and hard-hearted.* Heb. 3. 13. *Lest any of you be hardned through the deceitfulness of sin.*

Quest. Shew further wherein it doth consist.

Answ. It consists in all sorts of troubles, and vexations of mind, and Conscience; painful, and languishing sicknesses, and diseases, and in losses, and crosses, and in many other sad, and unexpressible miseries.

Quest. *Prove it.*

Answ. In Isa. 65. 14. *Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.* Gen. 4. 13. *And* Cain *said unto the Lord, my punishment is greater than I can bear.* Matth. 27. 4, 5. *I have sinned in betraying the innocent blood, and he departed, and went and hanged himself.* Deut. 28. 59, 60, 61. *Then the Lord will make thy Plagues wonderful, and the Plagues of thy seed, even great Plagues, and of long*

long continuance, and ſore ſickneſſes, and of long continuance. Moreover he will bring upon thee all the diſeaſes of Egypt, which thou waſt afraid of: Alſo every ſickneſs, and every Plague, which are not written in the Book of this Law, them will the Lord bring upon thee, until thou be deſtroyed. Iſa. 3. 1. *For behold the Lord, the Lord of Hoſts doth take away from* Jeruſalem, *and from* Judah, *the ſtay and the ſtaff, the whole ſtay of bread, and the whole ſtay of water.* Mal. 2. 2. *I will curſe your bleſſings.*

Queſt. *You have well anſwered, but pray tell me if theſe things be true, and whether you are not bound to believe ſo?*

Anſw. Yes, We muſt needs acknowledg that they are all true, for the Scriptures, which are the very Word of God, do prove them to be ſo, and we are bound to believe them.

Queſt. *Very well; what ſay you to this then? are not all perſons, ſince they fell from God, in a holy and happy ſtate, and condition?*

Answ. No, for the Scripture saith, they are all in a very sinful, and miserable state, and condition.

Quest. *How doth that appear?*

Answ. It appears by what hath been already said, and proved by the very word of God, and we can shew it by other Texts of Scripture, As in *Revel.* 3. 17. *Because thou sayest I am rich, and encreased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked*; and in several verses in *Rom.* 3. as in 11, 14, 16, 17. *There is none that understandeth, there is none that seeketh after God. Whose mouth is full of Cursing and bitterness. Destruction and misery are in their wayes; and the way of peace they have not known.*

Quest. *Pray tell me, if you do not think that your selves are in this sinful, and miserable state?*

Answ. All persons that are not *converted, regenerated, born again, quickned*

ned, and inlightned, by the word, and Spirit of God, are in that ſtate, and all of us that are not ſo changed, are in the like condition with the reſt of the world; we cannot deny it, and many of us, that are learning theſe things, have cauſe enough to fear, that we are ſtill in that woful and ſad ſtate, and condition before God, whatever others may think of us, or whatever we do ſomtimes think of our ſelves.

Queſt. *Why do you think, and fear, that you are in ſo miſerable an eſtate? let each of you anſwer for himſelf?*

Anſw. Becauſe I cannot find that I am in any meaſure converted, regenerated, or born again, that I am ſavingly enlightned, or powerfully quickned, by the word, and Spirit of God, but I am ſtill *dead-hearted*, in great darkneſs, under hardneſs of heart; I never found any change in me, neither did I ever ſeek after it, or really, and ſincerely deſire it. I do love, and delight in ſin, and worldly

vanities ſtill, and place my chief happineſs therein. I have no deſire, mind, nor affection towards ſpiritual, and heavenly things. I never prayed, nor repented, but put off theſe things till the laſt of my daies. So that I have much cauſe to fear, that my condition is miſerable ſtill.

Queſt. *Very well, I am glad to hear ſuch an ingenious confeſſion from you, now pray tell me, if you, and others like you, have not been miſtaken in your ſelves, in thinking your ſelves in a better condition then you confeſs you are in?*

Anſw. Yes, both my ſelf, and other perſons, were, and are greatly miſtaken, as the word of God hath now ſhewed me, by thinking with the *Laodiceans*, in *Rev.* 3. 17. *That we were rich, and happy perſons, when we were wretched and miſerable.*

Queſt. *Why, or for what reaſons did you think your ſelves in a good condition until now?*

Anſw. Becauſe, we thought God was

was merciful, and that God did not ſee us, or take any notice of our waies, and we were told, that we were in our Baptiſme made members of Chriſt, children of God, and inheriters of the Kingdom of Heaven, but it was falſe, as the word of God ſhews us now. Beſides, we thought that we might do as others did, that we might ſin, becauſe our Parents, Maſters, our Neighbors, and Companions did ſo, and yet be in a happy ſtate; and we thought, that what was evil, or amiſs, in our waies, in our childhood, and youth, we would amend in our old age, or when we were men, and women; and ſome of us had good Parents, which loved God, and we thought, that God loved us for their ſakes, and ſome of us would ſomtimes ſay our Prayers, read, and hear the Word; and ſo, we thought our ſelves in a happy ſtate; but now it appears, that all theſe, and other ſuch like grounds, and reaſons, were but

deluſions, by which we have been wofully deceived hitherto.

Queſt. *What uſes, and improvements ſhould you make of what you have learned?*

Anſw. I ſhould firſt improve the whole, by endeavouring to get a deeper, and clearer ſight, and ſenſe of my lamentable, ſinful, and miſerable condition by nature, in order to true repentance, and obtaining remiſſion of all my ſins, deliverance out of this ſad ſtate and condition, and a tranſlation into another eſtate, and condition.

Queſt. *How ſhould you do ſo?*

Anſw. By praying to God through Jeſus Chriſt, for his holy Spirit, to beg, that he may open mine eyes to ſee, and my heart to believe, that I may be made more throughly ſenſible of my ſinful, and periſhing ſtate, and condition, to give me life, and power to come forth out of my ſpiritual bondage, under ſin, the world,

and

and Devil, and thus, I must do earnestly, and perseveringly, until I have obtained what I desire, *Matth.* 7. 7, 8. *Luke* 11. 13. *Ezek.* 36. 37.

Secondly, I must according to my power, depart from iniquity, and cast off fellowship, with all my vain, and sinful companions, lest they should ensnare my soul, *Psal.* 6. 8.

Thirdly, I must attend and give up my self to be taught, and instructed, in the holy and powerful truths of God, that therein I may find favour, and grace to help in time of need, *Prov.* 4. 1, 2. *Heb.* 4. last ver.

Quest. *How do you prove that you ought to do so, and that it is your duty?*

Answ. The Word of God is my warrant, there I am commanded to *Ask, Seek, and Knock*, Matth. 7. 7. with promises, that I shall find, and receive, and that mercy shall be granted me; and in 2 *Tim.* 2. 19. *I am charged, and enjoyned, that if I name the name of Christ, I must depart from*

iniquity, or ſin; And I have Scripture alſo adviſing me, to caſt off evil companions. In *Pſal. 6. 8. Depart from me all ye workers of iniquity*, and the Word of God enjoyns me to the other duty likewiſe. In *Prov. 4. 1. Hear ye children, the inſtruction of a Father, and attend to know underſtanding*; and I have a bleſſing promiſed to my ſo doing, in *Prov. 8. 34. Bleſſed is the man that heareth me*; that is, Chriſt.

Queſt. *And are you reſolved to take this courſe?*

Anſw. Yes, I do ſo reſolve, and do deſire your help in my ſo doing, that I may not labour in vain, but find the good I ſeek, and ſhall labour for.

Queſt. *What other uſe and improvement ſhould you make of them?*

Anſw. To lament, and bewail my ſin, and miſery; to mourn, becauſe I have provoked the holy God by my ſin, and greatly wronged, and abuſed my own ſoul, as the word ſpeaks, in

Prov.

*Prov.*8.36. *He that ſinneth againſt me, wrongeth his own Soul.*

Queſt. *What improvement ſhould you make of it beſides?*

Anſw. I ſhould improve it in thankfulneſs to God, and in admiring the riches of his goodneſs, patience, and long-ſuffering towards me, in that he had not cut me off in my miſerable, and ſinful ſtate, and have turned me into everlaſting fire, with the Devil and his Angels; and alſo for that God hath given me both time, and means to know my ſtate. Thus I am directed to do, in *Pſal.* 103. 1. *Bleſs the Lord O my Soul, and forget not his benefits.*

Queſt. *What other uſe ſhould you make of it?*

Anſw. To inform me, that I ſhould not think any better of my ſelf then I am reported to be, in, and by the holy Scripture, and alſo that I ſhould ſearch, and try my ſtate, and condition by it, and not by any other rule.

Queſt.

Queſt. *Give me an account of the ſum, and ſubſtance of what you have learned, and anſwered, concerning the ſinful, and miſerable ſtate, and condition of all unregenerated perſons?*

Anſw. I have learned that ſuch perſons, whether they be young or old, rich, or poor, are in a ſinful and miſerable condition, which conſiſts,

1. In their being all under guilt.

2. In ignorance, and blindneſs.

3. In their great averſneſs to the minding, and practiſing of true holineſs, or the power, and life of godlineſs.

4. In their readineſs, and proneſs to all evil thoughts, words, and deeds.

5. In the want of all true knowledg, righteouſneſs, and holineſs, wherewith they ſhould glorify God; and alſo in their being altogether corrupt and ſinful, both in their ſouls, bodies, and converſations.

Queſt. *What are the miſeries and pu-*

puniſhments of this fallen ſtate?

Anſw. They are many.

1. They have loſt communion with the holy, and ever bleſſed God.

2. They are dead in ſins and treſpaſſes, and have loſt their ſpiritual life; and they are ſpiritually blind, ſo that they do neither know God, themſelves, Jeſus Chriſt, the free Grace of God in Chriſt, nor their duty.

3. They are under the fearful, and terrible wrath of God.

4. They are under the ſeverity of the righteous Law of God, and they are bound to keep every tittle of it, or be grievouſly puniſhed for the leaſt breach of it.

5. They are under condemnation already.

6. They are Gods enemies, and God is their enemy.

7. They hate God, and God hates them, and both they, and their works are abominable to God.

8. They

8. They are under the power and rule of the Devil.

9. They are under the power and dominion of ſin.

10. They are under hardneſs, and impenitency of heart.

11. And alſo it conſiſts in all ſorts of troubles, and vexations of mind, and Conſcience. In painful and grievous ſickneſſes, and diſeaſes of body; and in loſſes, and croſſes in this world; and in many other ſad, and terrible Judgments.

Queſt. *You have well anſwered, now I ſhall deſire you* (my dear Scholars) *to read, meditate on, and ponder well, theſe few particulars following, which in tender love to your Souls, I ſhall preſent to you for your eternal good, that you may be ſaved from the everlaſting wrath of God, in Hell Fire, and that you may be made eternally happy, and glorious in Heaven.*

1. I do entreat you to conſider of, and apply to your ſelves, what you have

have anſwered me, and confeſſed, that you have ſpoken the very truth of God, in your Anſwers.

1. Am not I my ſelf in this ſinful, and miſerable eſtate and condition? Am not I under the guilt of ſin? Am not I in blindneſs, and ignorance, as well as others, in the gall of bitterneſs, and bond of iniquity, as 'tis ſaid in *Acts* 8. 23. Am not I without an intereſt in God, and Chriſt, wholy averſe, and unwilling unto that which is the holy, and acceptable will of God? Am not I ready and prone to ſin? are not the thoughts of my heart evil, and only evil, and that continually? Am not I void of all true righteouſneſs, and holineſs, and wholy corrupt, and abominable? Am not I without all Spiritual communion with the ever bleſſed God? Am not I dead in treſpaſſes and ſins, and under the dreadful, and terrible wrath of God, who is a conſuming fire? Am not I under condemnation, and under

der the severity of the righteous Law of God, and bound upon pain of his everlasting wrath, to keep every tittle of it? and yet have no strength to keep, or obey the least tittle of it, having lost my abilities, both by *Adams*, and my own sin. Am not I an enemy to God, and is not God an enemy to me? do not I some way or other hate God, and doth not God hate me? Am not I under the rule of, and in a woful bondage to the Devil, and to my wicked lusts? Am not I under hardness, and impenitency of heart? for I did never find any saving repentance wrought in my heart by the Word, and Spirit of God; I never yet found any change of heart, or translation from death to life, from darkness, to light, and from the power of Satan, unto God; and therefore I must needs be still in my sins, unpardoned, unreconciled to God; so that it is most certain my state and condition is very bad, and that

that as yet, the wrath of God abideth on me; no perſons condition in the world is worſer, and more dangerous than mine is at preſent.

2. Say unto your ſelves each perſon of you, ſurely then it is not ſafe for me to flatter, and deceive my ſelf, by vain thoughts, and hopes, that it is better with me then indeed it is; and ſaying (as hitherto I have done) that I ſhall have peace, though I walk in the way of ſin and death; that God will love me, and ſave my ſoul from Hell when I dye, if I continue in my ignorance, hardneſs, and impenitency, and ſerve the Devil, and my luſts, as hitherto I have done; for doth not the Scripture tell me, *That the wages of ſin is death*, in *Rom.* 6. 23. that ſuch as walk in the ſtubbornneſs of their hearts, and add ſin to ſin, God will not ſpare them (although he be merciful), in *Deut.* 29. 19, 20. *But his wrath ſhall wax hot againſt them, and his jealouſy ſhall ſmoak againſt ſuch*; yea,

yea, all the Curſes written in Scripture ſhall lie upon him; yea, though I do not live in groſs wickedneſs, as in ſwearing, curſing, lying, drunkenneſs, or ſuch like notorious ſins, yet if I know not God, nor obey the Goſpel of Chriſt, I am certainly aſſured by the Word of God, *That I ſhall be puniſhed with everlaſting deſtruction, from the preſence of the Lord, and from the glory of his power,* 2 *Theſſ.* 1. 8, 9. Yea further, I find in the fourteenth Chapter of *Prov.* ver. 12. *That there is a way which ſeemeth right unto man, but the end thereof, are the wayes of death.* So that it is an eaſy matter for ſuch an ignorant, careleſs creature as I am, to be deceived, for the Word tells me in *Gal.* 6. 3. *That if a man think himſelf ſomthing when he is nothing, he deceiveth himſelf*; which every one naturally is very apt to do; and it is a thouſand to one but I am deceived with vain imaginations, in ſuppoſing my ſtate and condition to be

be much better then indeed it is.

3. I entreat you to ponder well, and weigh in your thoughts, and that not careleſly, and indifferently, but ſeriouſly, and heartily, what a moſt pitiful, and lamentable condition you be in, being in an unregenerate ſtate. You are in a far worſer, and in a more abominable ſtate, and condition then the vileſt creature on the earth; a Toad, and Viper is in a better caſe then you; you are under the fiery indignation of the great God, you may ſee it ſpoken by God himſelf, in *Heb.* 10. 27. If I continue in this ſtate, I muſt look for it, for God ſaith it ſhall *devour his Adverſaries*, of which ſort I am, being not converted; yea, Jeſus Chriſt himſelf aſſures me, in *John* 3. 3, 5. verſes, *That except a man, or child be born again*, by the ſaving power, life, and light of the Spirit, *he cannot enter into the Kingdome of Heaven*, and the Devil hath me at his command, and leads me captive at his

will, 2 *Tim.* 2. last verse. No tongue, nor pen can express thy present misery, as thou art in a state of sin; O poor souls, I pitty you, I lament your exceeding sad, and miserable states, and I shall endeavour to help you out of it all I can.

4. Thou art bordering upon the brink of eternity, and thou hangest over Hell-fire every hour, by a single thread, which if sickness, or any casualty come to thee, as it doth, and hath done to thousands about thee, God may by it, cut the thread of thy life, and then without all remedy, thou must fall into everlasting flames, and lye in Hell with the Devil, and his Angels for ever, and ever, and none can help thee out, nor ease thy grievous torments. Consider this my dear children, and lay it to heart before it is too late. Death is sudden, and very uncertain, it hath lately surprised many thousands, as young, and strong as you, and carried them to eternity.

ternity. Oh ſay to your ſelves, and conſider it every day, what if that Scripture ſhould now be fulfilled upon us, upon me this day, in 1 *Theſ.* 5. 3. *For when they ſhall ſay peace, and ſafety, then cometh ſudden deſtruction upon them, as travel upon a Woman with child, and they ſhall not eſcape*; and the Scripture tells me in the ſecond verſe of that Chapter, *That the day of the Lord ſo cometh as a thief in the night*: And Jeſus Chriſt doth earneſtly caution me to take heed, and make ready, and not be unprepared at his coming, either by death, or Judgment, in *Luke* 21. 34. *And take heed to your ſelves, leſt at any time your hearts be unprepared, and ſo that day come upon you unawares*, for as a ſnare ſhall death come to all that are unprepared for it. When thou goeſt to bed, God may cut the thread of thy life before the morning, as many ſtrong perſons have gone to bed well at night, and been dead before the

morning, ſo it may be my caſe, as 'twas of the rich man in the Goſpel, *Luke* 12. 20. *This night thy Soul ſhall be required, or taken from thee:* So when I riſe in the morning, it may be God will take me out of this world before the night comes, and caſt me into Hell, if I am found in an unconverted ſtate, as now I am in.

5. Conſider, poor ſouls, if you have not (ſome of you at leaſt) Parents, and friends that pity you, and mourn for you, becauſe you are in ſuch a ſinful ſtate, and do not ſee it, nor endeavor to get out of it. I do aſſure you, that their hearts are greatly troubled, and grieved for you, eſpecially for you that are obſtinate, and will not hearken to their good counſel; they pray, ſigh, and ſhed many a tear for your poor ſouls. They weep in ſecret for you, they knock at Heaven gates, and earneſtly deſire the Spirit of God to come down into your hearts, and that while you have

no pity for your ſelves, nor do ſo much as once pray heartily for your ſelves, that you may be ſaved. They write Bills, and deſire the Miniſters of Chriſt to pray for your poor ſouls, that they may be tranſlated out of the Kingdome of darkneſs, into the Kingdom of Chriſt. They bring you to the Ordinances of Jeſus Chriſt, to the hearing of the Word Preached, and to be Catechiſed, that you may know God, and Jeſus Chriſt, and be ſaved.

They travel, and labour for your poor ſouls, while you are ſecure in your ſinful, and miſerable ſtates, that you may be delivered out of them: you little conſider their cares, pains, griefs, Prayers and tears, that they ſpend for your periſhing ſouls. Oh how would your godly Parents and Relations rejoice to ſee you become new Creatures, how glad would they be to ſee you ſeriouſly minding heaven, to ſee you believe in Jeſus

Christ, that came into the world to save sinners, to save children, and servants, if they will cast off their vanities, and accept of him for their Lord and Saviour. To see you walking in the paths of holiness towards heaven with them, that when they come to Heaven, they may say to Jesus Christ, here are we, and the children which thou hast given us. They would have you as holy and as happy as themselves, they would carry you to heaven with them, they would not have you serve sin, and the Devil, and be damned with him. And dear children, be you assured, that it is the earnest desire of him that hath promised to teach you, and hath written this Book for you, who in all his endeavors, doth earnestly seek, that you may be saved out of your present miserable state, and be delivered from wrath coming on you. Oh consider, and lay to heart this, shall my Parents, Christian friends, and the

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Miniſters of Jeſus Chriſt, entreat, and beſeech me to repent, and turn from my evil waies, to ſtrive to be delivered out of my ſinful, and miſerable condition, to ſeek the Lord while he may be found, that I periſh not in my ſins, and ſhall I not hearken unto them, nor lay to heart what they ſay. Shall they pray, ſigh, and mourn for my poor Soul, that it may be ſaved, and ſhall not I pity it, pray and cry to God in the name of Chriſt, that I may be tranſlated from death to life? ſhall I continue in ſin and miſery, while they are labouring to obtain my deliverance? ſhall I cauſe them to do all this in vain, and continue to grieve their hearts, that ſo much deſire and endeavor my eternal happineſs? have they bowels of compaſſion for me, and ſhall I have none for my ſelf? do not I deſerve eternal death, that ſhall not endeavor to promote my own happineſs, having ſo many helps to further and encourage

me? how will these things aggravate my sin and misery, if I should neglect my own salvation, when others are labouring with their counsels and encouragements, with their Prayers, and tears, with their sighs, and groans, for my salvation, and yet I shall neglect it my self. Consider this I do entreat you.

6. Consider, that as the Word of God is true, so it shall be fulfilled, and made good, not one tittle of it shall fail, *What God hath spoken, shall surely be accomplished*, Hosea 5. 9. *He performeth the words of his Prophets*, Isa. 44. 26. And what the Word saith of sinners, it saith of thee, being still unconverted. Doth it lay open the sad, and miserable condition of all persons by nature? why the same it speaks of thee, and to thee also. Doth it threaten Plagues to all sorts of unregenerate persons, old and young, rich and poor? the same Plagues it threatens to thee also.

Doth

Doth the Word of God say, *That all that know not God, and obey not the Gospel of Christ, shall be punished with everlasting destruction, from the presence of the Lord*, As in 2 *Thes.* 1.8,9. It is to thee it speaks, as well as to any others whatsoever. Doth that pronounce curses and woes against, and on all ungodly persons? Doth it say, that without holiness, no man shall see God, and that except a person be born again, he shall not be saved? the same it speaks to thee, child, or servant, in particular, as much as to any other person, while thou art in thy sins and filthiness. Oh I do entreat thee to pity thy poor perishing Soul, and endeavour to come out of thy sinful and miserable state. Make haste, linger not, come away to Jesus Christ speedily.

7. Consider poor souls, that this is the day, and hour of Salvation; thy day of peace will be hid from thy soul, if thou dost not take hold of this

this golden opportunity now, while thou art young, before the evil daies come, *Luke* 19. 42. *Eccles.* 12. 1. *Behold, saith the Word of God, this is the accepted time, this is the day of Salvation,* 2 *Cor.* 6. 2. And the holy and just God doth pitty thee, calls to thee, and tells thee, now thou mayest be made clean, *To day, if ye will hear his voice, harden not your hearts,* in *Heb.* 3. 7, 8, 15. The Lord Christ wept over Jerusalem, when he saw their sinful and miserable condition, *Luke* 19. 41. So doth he weep over thee, he hath, and still doth knock at thy Conscience, and wait on thee to be gracious unto thee, he would not have thee cast away thy soul into Hell fire, but is stretching out his hand to help thee, if thou wilt accept of it, and not wilfully and carelesly throw away thy precious soul. Hast thou not had convictions in thy Conscience, that thy state is bad, and that if God should take thee out of the world

world in this thy sad state, thou must everlastingly perish? and dost thou not believe, that thou must become a new creature, if ever thou be'st saved, and that if thou art not, thou must of necessity be damned in Hell fire to all eternity? yea, dost not thou begin to resolve that thou wilt endeavour to be delivered out of thy sad state, and thinkest 'tis dangerous putting off the day of thy so doing, lest the terrible Messenger Death, should arrest thee before thou hast begun? O therefore do not, do not I do entreat you, any longer dally with your poor souls, but say to your souls, well, I will seek the Lord while he may be found, I am charged to remember my Creator in the daies of my youth, and God tells me that now is the day of grace, now I may be accepted, notwithstanding I am in a most vile and miserable state at present; yet Jesus Christ hath told me, that grace and mercy may be had, if

I will ſeriouſly look after it, and accept of it in the Lords time, while it may be had: Now it is freely offered to me, therefore I will put God no longer off with purpoſes, and reſolutions only, but now I will caſt off my old waies, and go to Jeſus Chriſt, leſt hereafter I ſhould come too late, and Jeſus Chriſt that hath called me to come out of the grave of ſin, and death, and partake of his life and glory, ſhould, being provoked by my continuing in ſin, and refuſing his kind offer, *Swear in his wrath, that I ſhall never enter into his reſt*; and that becauſe, ſaith Chriſt, *When I called, ye refuſed and diſregarded me: when in the day of my diſtreſs, I ſhall call to him, he will refuſe to hear, or help me, Prov.* 1. 24. *to the end.*

8. If thou wilt hearken unto, and endeavour to underſtand, and obey the holy counſels of God now, whileſt Jeſus Chriſt offers to help, and deliver thee out of thy ſinful and dam-

damnable state and condition, and to procure thee pardon of all thy sins, favour and acceptance with God, thou wilt cause joy in Heaven for thee; Jesus Christ will rejoice, and the Angels in Heaven will greatly rejoice in thy Conversion, and Regeneration. See what the Scripture saith in *Luke* 15. 5, 6, 7, 10. *You cannot imagine* how you will comfort and rejoice their hearts, and how welcom you shal be to Jesus Christ and them, as the Prodigal Son was to his Father, in *Luke* 15. 20, 22, 23. Oh therefore do as he did, though thou hast been very wicked hitherto, yet now endeavor to return unto a loving and merciful God, who will not upbraid thee for thy wickedness; go to God, and cast thy self down before him, and say, *I have O Lord, sinned against Heaven, and before thee, and I am not worthy to be called thy Child, yet Lord I come unto thee, for thou didst call me.* O good God, for Jesus Christ

Christ his sake, Let me find as kind and loving entertainment with thee, as the Prodigal Child did with his Father, that as I have grieved Jesus Christ, and his holy Angels with my sins, especially by my refusing to answer to thy calls, and obstinately walking in the way of wickedness. So now let me rejoice them by my coming to thee, turning from my evil waies, and accepting of thy grace, and favour, and binding my self to thee, to do thy holy will, and please thee. O say again and again unto your souls each of you, we will now see what joy we can procure in heaven amongst the Angels, by our endeavors to be delivered out of that state of sin and death in which we are held Captives in most vile slavery, thraldom and bondage.

9. Consider, thou mayest have many good moral things in thee, and yet be still in a sinful state and condition, you may reform your selves,

and

and yet not be regenerated by the Word and Spirit of God: You may know many good things, and yet not underſtand them ſpiritually; you may pray often, and yet not pray according to the will of God, ſo as to find acceptance in Heaven. You may ſeem, yea, and in ſome ſort you may hate the Devil and all his works, and yet hold communion and fellowſhip ſtill with the Devil, and obey his temptations, in doing the works of the Devil. You may caſt off, and forſake moſt ſins, and yet keep one or two with you, or you may be deceived by your deceitful hearts, to think that you are in a happy condition, becauſe you forſake ſin, although it ly very near to your hearts ſtill; yea, it may be you entertain thoſe Sins in your hearts, which you dare not practice; yea, and ſome of you may pray againſt them ſomtimes, and yet hug and embrace them ſtill in your minds and affections.

10. Consider, I beseech you, whether it be not much better, far more excellent, and honourable for you to know, and serve God, then the Devil and sin: for one of these you must, and do necessarily serve, as the Scripture saith, *No man can serve two Masters, for either he will hate the one, and love the other, or cleave to the one, and despise the other*, Luke 16. 13. And in *Rom. 6. 16. Know you not, that to whom ye yield your selves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness.* Yea further, is it not much better to be saved then damned, to be heirs of heaven, then of Hell, to be in a state of freedome, than in a state of thraldome and bondage to sin and Satan; Is it not far better to live in this World, under the love, comforts, and blessings of God, then under his wrath, curses, and vengeance? what say you to these things? what answer doth your

your Judgments, and Conſciences make? What anſwer will you, and ſhall I return to the great and holy God? Do you not verily think that it is your Wiſdom and duty, to haſt out of your ſinful and miſerable ſtates, into a happy and bleſſed ſtate? ſurely you muſt needs think ſo, and give this anſwer, with all your hearts and ſouls, each perſon of you for your ſelves. We will no longer ſit ſtill, and ſuffer our ſouls to periſh, ſeeing that deliverance, grace, pardon, and mercy may be had; ſeeing God doth call, and intreat, wait and exhort us to be reconciled to him, and is now looking for a comfortable anſwer from us. We will now ſtir up our ſelves, and with all our hearts, and power, ſay, and do as they in *Jer.* 3. 22. When God called them to return, *Behold we come to thee, for thou art and ſhalt be the Lord our God.* Will you do ſo indeed, if you will (my dear Scholars), I ſhall entreat you,

To go to God in the name of Jesus Christ, as they did in *Jer.* 3. 25. and say, *We lye down in our shame, and our confusion covers us, because we have sinned against the Lord our God.* Say to God every one of you for your selves, O God, I am a poor, vile, and perishing sinner, but I hear that thou art a holy and gracious God, ready to hear, and forgive, through Jesus Christ. I am in a state of sin and death, I am a poor ignorant creature, shut up in blindness; O Lord, I am a bond slave to sin, and the Devil, and cannot deliver my own soul. O Lord I come to thee, for thou hast called me, and behold here I cast my self down at thy feet, condemning my self, and acknowledging, that according to thy Law, and Justice, thou mayest reject, and curse me; but there is mercy with thee that thou mayest be feared, and Jesus Christ thy dear Son, *came into the World to save sinners*, and to make them acceptable

table in thy sight; and he hath engaged, that whoever cometh unto him, *he will in no wise cast out*; and he is exalted to be a Prince, and a Saviour, to give repentance unto *Israel*, and remission of sins, to break hard hearts, and to create clean hearts, in such as I am. O Lord, therefore I pray thee for his sake, to cast an eye of pity on me, to give me a new heart, to take away my hard and stony heart, and to give me a soft and tender heart, that it may melt before thee with godly sorrow. O Lord draw me out of the filthy foul state of sin, and death, unto thy blessed self. O Lord, according to thy promise, pardon all my sins. O give me a new life, new light and strength. O do thou open my eyes, and open my heart. O Lord make me a vessel of honour, fitted for thy use. O Lord I cannot take any denial, for there is no creature on earth that can effectually help me, and if thou dost not cast an eye of fa-

vor on me, and grant me these requests, and hast to help and deliver me out of this my sad state, I must needs perish for ever. O Lord, thou hast pityed, pardoned, and helped as miserable creatures as I am. O glorify the riches of thy Love, Wisdom, and power upon me a poor captive, that is now willing to become thine, and would serve sin no longer, but would be adopted into thy family, and be enabled to honour thee all my daies.

Will you do so speedily as you are here directed? will you attend to it, and follow it (not a few times), but until you have obtained? if you do, you will in a few daies find a most blessed answer from Heaven, to the comfort, joy, and endless happiness of your miserable souls. Will you indeed do so? will you not put it off, by hearkning unto the counsel of the Devil, and lusts, who will endeavor to hinder you, and keep you in blind-

blindneſs, deadneſs, miſery and ſlavery, as they have hitherto done. I do promiſe you, if you ſhall be faithful to your own ſouls in it, you ſhall have my utmoſt aſſiſtance with you for your encouragement.

Queſt. *Now let us proceed unto the third ſtate of man in this World; and pray tell me what that ſtate and condition is?*

Anſw. The third ſtate of man is a ſtate of Grace, or an inſtating into Chriſt, or a tranſlation of perſons out of the old *Adam* that ſinned, into the new *Adam*, or Chriſt, that was without ſin, and died for ſinners.

Queſt. *Can you prove that there is ſuch a ſtate of man in this World?*

Anſw. Yes, the Word of God tells me ſo, in *Rom.* 6. 14, 22. *For ye are not under the Law, but under grace; but now being made free from ſin, and become ſervants to God.* In *Coll.* 1.13. *Who hath delivered us from the power of darkneſs, and tranſlated us into the*

Kingdom of his dear Son. And alſo in 1 *Cor.* 6. 11. *And ſuch were ſome of you, but ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of the Lord Jeſus, and by the Spirit of our God.*

Queſt. *Wherein doth this ſtate of man conſiſt, or what ſtate is it?*

Anſw. It is a bleſſed, and happy ſtate, which conſiſts, 1. In Regeneration, or renewing of the Holy Ghoſt, in Gods ſtamping his image upon them, and making them partakers of the Divine nature.

Queſt. *How do you prove that?*

Anſw. In *Joh.* 3. 3, 5. *Except a man be born again, of water and of the Spirit, he cannot ſee the Kingdom of God; that which is born of the Fleſh, is Fleſh, and that which is born of the Spirit, is Spirit.* And in 2 *Cor.* 5. 17. *If any man be in Chriſt, he is a new Creature, old things are paſſed away, and behold all things are become new.* And in *Tit* 3. 5. *But through his great mercy, he* ſa-

ſaved us, by the waſhing of Regeneration, and renewing of the Holy Ghoſt. And alſo in 2 *Pet.* 1. 4. *Whereby are given unto us exceeding great and precious promiſes, that by theſe you might be partakers of the Divine nature, having eſcaped the corruption that is in the world through luſt.*

Queſt. *What is another part of this bleſſed ſtate, or wherein doth it conſiſt?*

Anſw. It conſiſts in their being juſtified by the juſt and righteous God, through, and for the ſake of Jeſus Chriſt only.

Queſt. *Can you prove what you ſay?*

Anſw. Yes, in *Rom.* 3. 20, 24, 26. *Therefore by the deeds of the Law, there ſhall no Fleſh be juſtified. Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt. To declare I ſay, his righteouſneſs, that he might be juſt, and the juſtifier of him which believeth in Jeſus.* And in *Acts* 13. 39. *By him, all that believe, are juſtified from all things, from which*

they could not be juſtified by the Law of Moſes.

Queſt. *Who is it that juſtifies?*

Anſw. It is God the Father that juſtifies, he againſt whom they ſinned, whoſe Law they had broken.

Queſt. *Prove it?*

Anſw. We can prove it in *Rom.* 8. 33. *Who ſhall lay any thing to the charge of Gods elect, it is God that juſtifies.* And in *Rom.* 3. 30. *It is one God that ſhall juſtify.*

Queſt. *What is juſtification, or what is it for God to juſtify perſons?*

Anſw. Juſtification hath, or conſiſts of two parts.

Firſt, God freely pardons and forgives, yea, blots out of his remembrance all their ſins.

Secondly, God doth admit and receive them into favor, as if they had never ſinned, and all through Jeſus Chriſt, and for his ſake; They are all righteous in his ſight.

Queſt. *Do you prove what you*

ſay

ſay by the Word of God?

Anſw. In *Eph.* 1. 7. *In whom we have redemption through his Blood, the forgiveneſs of ſins, according unto the riches of his grace*; And in *Iſa.* 43.25. *I am he that blotteth out thy tranſgreſſions for my own ſake, and will remember thy ſins no more.* And alſo in *Heb.* 10. 17. *And their ſins and iniquities I will remember no more.*

And the ſecond part I can prove from 2 *Cor.* 5. 21. *For he hath made him to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him*; And in *Eph.* 1. 6. *Having made us accepted in the beloved.*

Queſt. *By what means, or what is the Creatures act, or duty, whereby God doth juſtify them?*

Anſw. God firſt gives them faith, or an ability and diſpoſition to believe in Jeſus Chriſt, and in God by him, and ſo they being ſenſible of their need of Juſtification, and called to believe, they do put forth lively

acts

acts of faith on the promiſes, and calls of God, and in Jeſus Chriſt, and God by him; and ſo in the way of their duty, (not for it) God doth juſtify them freely by his Grace.

Queſt. *Prove what you ſay, that ſo it may appear that you ſay only what the Word of God ſaith?*

Anſw. We ſhall prove all that we have ſaid by the true Word of God, in *Heb.* 12. 2. *Looking unto Jeſus the Author and finiſher of your Faith.* in 1 *Pet.* 1. 21. *Who by him do believe in God*; And in *Rom.* 3. 30. *Seeing it is one God that juſtifieth the Circumciſion by Faith, and the uncircumciſion through Faith.* Rom. 5. 1. *Being juſtified by Faith, we have peace with God.* Rom. 4. 20. *He ſtaggered not at the promiſe of God, but being ſtrong in Faith, he gave glory to God.*

Queſt. *For whoſe ſake doth God juſtify perſons, for their own, or anothers?*

Anſw. God doth juſtify perſons only for the ſake of Jeſus Chriſt the righ-

righteous, and not at all for any righteouſneſs of their own.

Queſt. *How do you prove that?*

Anſw. In *Rom.* 3. 22. *Even the righteouſneſs of God which is by the faith of Jeſus Chriſt unto all, and upon all that believe*, ver. 24. *Being juſtified through the redemption that is in Chriſt*, ver. 25. *Whom God hath ſet forth to be a propitiation for ſin, through faith in his Blood.* And in 2 *Cor.* 5.21. *That we might be made the Righteouſneſs of God in him.* And alſo in *Eph.* 2. 9. *Not of works, it is the gift of God.*

Queſt. *What is another part of their bleſſed ſtate in this world?*

Anſw. It conſiſts in their having Peace with God, God being reconciled to them, and they are reconciled to God, and are at peace with him.

Queſt. *How do you prove that?*

Anſw. We can prove it in *Rom.* 5. 1. *Being juſtified by Faith, we have Peace with God, through our Lord Jeſus Chriſt*; And in *Eph.* 2. 16. *That he might*

might reconcile both unto God. And in *Col.* 1. 20. *And by him to reconcile all things unto himſelf*; And ver. 21. *And you that were ſomtimes alienated, and enemies in your minds, by wicked works, yet now hath he reconciled*; And alſo in *Rom.* 5. 10. *If when we were enemies, we were reconciled unto God by the death of his Son.*

Queſt. *Is God their friend or enemy, that are thus reconciled?*

Anſw. God is no more their enemy, neither are they Gods enemies, but God and they are friends, as much as if they had never been enemies.

Queſt. *How do you prove that, doth the holy Word of God ſay ſo?*

Anſw. Yes, the Word ſaith ſo, in *Joh.* 15. 14. *Ye are my friends, if ye do what ever I command you.* And in *Iſa.* 41. 8. *But thou* Iſrael *art my ſervant* Jacob *whom I have choſen, the ſeed of* Abraham *my friend*; And alſo *Jam.* 2. 23. *And he was called the friend of God.* And in *Cant.* 5. 1. *Eat O friends, drink*

drink abundantly O Beloved, ſaith Chriſt to his people.

Queſt. *In what elſe doth their happineſs conſiſt?*

Anſw. In their union and communion with Jeſus Chriſt.

Queſt. *Can you prove that they have union and communion with Jeſus Chriſt?*

Anſw. Yes, we can in 1 *Cor.* 6. 17. *He that is joyned to the Lord, is one Spirit:* And in *Joh.* 17. 11. *Holy Father, keep through thy own name, thoſe whom thou haſt given me, that they may be one as we are one;* And ver. 21. *That they may be one in us.* Joh. 14. 23. *And we will come unto him, and make our abode with him.* And alſo in 1 *Joh.* 1. 3. *And truly our fellowſhip is with the Father and the Son.*

Queſt. *Wherein elſe doth it conſiſt?*

Anſw. It conſiſts in their intereſt in, and nigh acceſs with boldneſs, and confidence unto God, both for themſelves, and others in all their needs.

Queſt.

Queſt. *How doth that appear from Scripture, can you prove it?*

Anſw. Yes, we can prove it in *Joh.* 14. 13, 14. *And whatſoever ye ſhall ask in my name, that will I do; if ye ſhall ask any thing in my name, I will do it.* Eph. 2. 18. *For through him we both have an acceſs by one Spirit unto the Father:* And alſo *Jam.* 5. 16. *Confeſs your faults one to another, and pray one for another, that ye may be healed; the effectual fervent prayer of a righteous man availeth much:* And alſo in *Job* 42. 8. *My ſervant* Job *ſhall pray for you, for him will I accept.*

Queſt. *What have you further to ſhew me concerning this bleſſed ſtate?*

Anſw. God loves them with a ſpecial and peculiar love, and they are his peculiar people.

Queſt. *Shew me how that doth appear from Scripture?*

Anſw. It appears that they are ſuch, and that God loves them ſo, in *Tit.* 2. 14. *Chriſt gave himſelf for them,*

them, that he might redeem them from all iniquity, and purify them unto himself, a peculiar people: And in *Jer.* 31. 3. *Yea, I have loved thee with an everlasting love.* Joh. 15. 12, 13. *This is my Commandment, that ye love one another, as I have loved you. Greater love then this hath no man, that a man lay down his life for his friends.* And also in 1 *Joh.* 3. 1. *Behold what manner of love is this that the Father hath bestowed upon us, that we should be called the Sons of God.*

Quest. *Wherein else doth it consist?*

Answ. It consists in many near relations to God, and Jesus Christ. God is their Father, and they are his children; Christ is their head and Husband, and they are his members and Spouses; Christ is the elder Brother, and they are all his Brethren; Christ is their King, and they are his Subjects; He is the Vine, and they are his branches.

Quest.

Queſt. *Doth the Word of God tell you ſo?*

Anſw. Yes the Word of God tells me that God is their Father, and that they are his children, in *Joh.* 20. 17. ſaith Jeſus Chriſt, *I go to my Father, and your Father, to my God, and your God.* And in 2 *Cor.* 6. laſt verſe, *And I will be a Father unto you, and ye ſhall be my Sons and Daughters, ſaith the Lord Almighty.* And Jeſus Chriſt is their Head and Husband, and they are his Members and Spouſes, in *Eph.* 1. 22, 23. *And hath given him to be the head over all things to his Church, which is his body.* 2 Cor. 11. 2. *For I have eſpouſed you to one Husband, that I might preſent you as a chaſte Virgin to Chriſt.* Eph. 5. 30. *For we are members of his body, of his Fleſh, and of his Bones.* In Heb. 2. 11, 12. *For both he that Sanctifyeth, and they who are ſanctified, are all one, for which cauſe he is not aſhamed to call them Brethren, ſaying, I will declare thy name unto my Brethren.*

thren. And Jesus Christ is their King, and they are his Subjects or Servants, in *Psal.* 2. 6. *Yet have I set my King upon my holy Hill of Sion.* Col. 2. 6. *As ye have received Christ Jesus the Lord.* And he is the Vine, and they are the branches, *Joh.* 15. 5. *I am the Vine, ye are the Branches.*

Quest. *Wherein else doth it consist?*

Answ. It consists in their true faith in Christ, which others want.

Quest. *Prove it?*

Answ. In *Heb.* 10. 39. *But we are not of them which draw back unto Perdition, but of them that believe, to the saving of the Soul.* Joh. 1. 12. *As many as received him, he gave power to them to become the Sons of God, even to them that believe in his name.* And in *Acts* 15. 9. *And put no difference between us and them, purifying their hearts by Faith.* 2 Thess. 3. 2. *For all men have not Faith.*

Quest. *What else doth this happy State contain in it?*

Anſw. A ſound and ſaving Repentance.

Queſt. *How prove you that?*

Anſw. We prove it in *Acts* 5. 31. *Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to* Iſrael, *and remiſſion of ſins.* And in *Acts* 11. 18. *Then hath God alſo to the Gentiles granted repentance unto life.* And in 2 *Cor.* 7. 10, 11. *For godly ſorrow worketh repentance to Salvation, not to be repented of, but the ſorrow of the World worketh death; For behold this ſelf ſame thing that ye ſorrowed after a godly ſort, what carefulneſs it wrought in you, yea, what clearing of your ſelves, yea, what indignation, yea, what fear, yea, what vehement deſire, yea, what zeal, yea, what revenge; in all things you have approved your ſelves to be clear in this matter.*

Queſt. *Is there any thing more included in this ſtate?*

Anſw. Yes, the Lord Jeſus Chriſt and

and all his benefits, are all theirs, that are in this happy state.

Quest. *Can you prove it by the Word of God?*

Answ. We can do so, in *Cant.* 2. 16. *My Beloved is mine, and I am his.* 1 Cor. 3. 22. *All is yours.* 1 Cor. 1. 30. *He is made of God unto us, Wisdom, Righteousness, Sanctification and Redemption.* John 1. 16. *And of his fulness we all receive, and Grace for Grace.*

Quest. *Wherein else doth it consist?*

Answ. It consists in Sanctification, and holiness of heart and life.

Quest. *Prove that also?*

Answ. In 1 *Pet.* 1. 18. *You are not redeemed with corruptible things, as Silver and Gold, from your vain conversation, but with the Blood of Christ.* Heb. 3. 1. *Wherefore holy Brethren, partakers of the heavenly Calling.* And in *Eph.* 5. 25, 26, 27. *Even as Christ loved the Church, and gave himself for it, that he might Sanctify and cleanse it*

with the waſhing of water by the Word, that he might preſent it to himſelf a glorious Church, not having ſpot or wrinkle, or any ſuch thing, but that it ſhould be holy, and without blame.

Queſt. *Are there any more parts of this happy ſtate beſides what you have named?*

Anſw. Yes, there are many more to be found, both in the Word of God, and in the happy experiences of ſuch perſons as are in this happy ſtate, but we ſhall only ſpeak of one more, which is this, that ſuch are partakers of much heavenly joy, and many ſpiritual comforts, and heart-raviſhing conſolations.

Queſt. *How do you prove what you have anſwered?*

Anſw. In *Joh.* 15. 11. *Theſe things have I ſpoken unto you, that my joy may remain in you, and that your joy may be full.* In *Iſa.* 56. 7. *Even them will I bring to my holy Mountain, and make them joyful in my houſe of Prayer.* John

16.

16. 7. *For if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.* And in *Acts* 5. 41. *And they departed from the presence of the Councel, rejoycing.* And also in *Acts* 8. 39. *And he went on his way rejoycing.*

Quest. *Now do you give me an account of the sum, and substance of your answers to this third general Question, concerning the third state of man?*

Answ. We shall do so.

1. This state in Christ, and Grace consists, in Regeneration, and renewing of the Holy Ghost.

2. It consists in their being justified, by the just, and righteous God, for the sake of Jesus Christ.

3. In their having peace with God, they being reconciled to God, and God to them.

4. In their union and communion with Jesus Christ.

5. In their intereſt in, and nigh access unto God, with boldness and con-

fidence, both for themſelves and others.

6. God loves them with a ſpecial and peculiar love, and they are his peculiar people.

7. In many near Relations to God, and Jeſus Chriſt.

8. In their true faith in Chriſt, which others want.

9. In their ſound and ſaving Repentance.

10. In that the Lord Jeſus Chriſt with all his benefits, is theirs.

11. In their partaking of much heavenly joy, and many Spiritual comforts, and heart raviſhing conſolations.

Queſt. *You have well anſwered, I muſt needs commend you for your diligence, in learning what you are taught; now pray anſwer me a few other Queſtions; the firſt is this, What do you think of this third ſtate of man, and of ſuch perſons as are in this ſtate?*

Anſw.

Anſw. We do think (as the Scripture ſpeaks) in *Pſal.* 144. 15. *Happy is the people that be in ſuch a caſe, yea, happy is that people whoſe God is the Lord.*

Queſt. *You ſay well, they are indeed the only happy people, but pray conſider, and tell me what you do think of your ſelves (for I would have you, yea, every one of you, in this happy ſtate and condition) are you in this ſtate or no?*

Anſw. Truly we have cauſe to fear that we are not, becauſe we are very ignorant of our ſelves, of the Word of God, of Jeſus Chriſt, and of the will of God, we know not theſe things. We are alſo very inſenſible of our conditions, and have hitherto been very careleſs, and negligent. Our hearts are hard, and we never yet did ſeriouſly ſeek after repentance. God is not in all our thoughts, unleſs it be to diſhonor him, and take his holy name in vain. We cannot experience any ſaving work of Regeneration in us. We have no love to

God, or to his waies; Neither do we concern our selves heartily, and seriously in our Salvation, so that we have many reasons to suspect that we are not converted into this blessed state.

Quest. *I am glad to hear your ingenious acknowledgment; now pray tell me, if it be not sufficient, and enough for you, only to learn, and remember, to give an account to man of these matters, will not that make you happy, or is there any farther matter or thing to be minded by you?*

Answ. No, that is not enough, for the learning of these things, and retaining them in our memories, and repeating them unto men, may be done by such as have no grace at all, by their natural parts and endeavors; for there is a kind of knowledg that puffeth up persons with pride, 1 *Cor.* 8. 1. and there is a natural understanding and memory in youth, whereby they may be enabled to do these things,

things, and yet continue without all true ſaving Knowledg of theſe things, love unto them, or delight in them; ſo that it is moſt certain, that if we reſt in the bare knowledg of the Letter, words, or Sentences of good things, retain them in our memories, and are careful only to give an account of them to man, without underſtanding (in ſome meaſure) the excellency, and ſpirituality of them, and finding the power and efficacy of them in our own hearts, we do but deceive our poor ſouls, and wo be to us if we do reſt there.

Queſt. *But what ſay you to this queſtion, Do you deſire to be tranſlated into this happy ſtate, take heed you do not diſſemble, but ſpeak the truth before the holy and all-ſeeing God, that ſees you, knows and ſearches your hearts, if you ſay true or not: What ſay you? it may be you have a deſire to live longer in your ſin, ignorance and vanities, and put off your Soul-concernments untill you be old?*

old? Deal truly with God, and your poor Souls?

Anſw. Truly we think we do heartily deſire to be tranſlated into this happy ſtate, but we cannot certainly tell; but we are ſure that we are convinced it is our duty to labor after it in Gods way, and that it will be our unſpeakable happineſs to obtain it.

Queſt. *Very well reſolved and anſwered, therefore be of good chear (children) it may be the God of all Grace is about that work with you now, if it be with you as you ſay, you are not far off from the Kingdom of Heaven, and I am about that work with you, which God may bleſs to get you into this bleſſed ſtate. But pray tell me who is it that muſt tranſlate you into this happy ſtate?*

Anſw. It is the work of God, and it muſt be done by his meer grace, and Almighty power.

Queſt. *Very well, but how do you prove it?*

Anſw.

Anſw. We can prove it both by plain Scripture, and Scripture reaſons alſo, 2 *Cor.* 3. 5. *Not that we are ſufficient of our ſelves to think any thing as of our ſelves, but our ſufficiency is of God.* And in *Phil.* 2. 13. *It is God that worketh in us, both to will, and to do, of his good pleaſure.* And alſo in *Heb.* 12. 2. *Looking unto Jeſus, the Author and finiſher of our Faith.*

Queſt. *What are your Reaſons?*

Anſw. Becauſe by our ſinning and falling from God in *Adam*, we loſt all our abilities, our Light, Life, will and power; Hence we are taught in *Rom.* 8. 3. thus, *For what the Law could not do, in that it was weak through the fleſh*; that is, All fleſh was weakned by ſin.

2. As we have loſt our abilities, ſo we are in bondage, both to the fleſh, or ſin, and the Devil, as we learned before.

3. That God in Jeſus Chriſt may have all the glory, in converting us into

into this happy ſtate, he muſt, can, and will do it only by himſelf.

Queſt. *Is it not poſſible for you to tranſlate or convert your ſelves into this happy ſtate?*

Anſw. No, we cannot, as we proved before.

Queſt. *Is it not the beſt way then for you to let all alone, and not to look after your tranſlation into a ſtate of grace, ſeeing you cannot of your ſelves effect it, as you have ſaid?*

Anſw. No, for although we cannot tranſlate our ſelves, but it is only the work of God to do it, yet God hath commanded us to do what we may and can do, to meet and obtain the Grace of God, to tranſlate us; and therefore we muſt not lye ſtill, for it is our duty to ask, ſeek, and knock, and to wait on God, for his Spirit to come upon us in all his waies.

Queſt. *Can you prove what you ſay by the Word of God?*

Anſw.

Answ. Yes, In *Matth.* 7. 7. *Ask, and it shall be given you, Seek, and ye shall find; Knock, and it shall be opened unto you.* And in *Luke* 13. 24. *Strive to enter in at the strait gate.*

Quest. *And will you do so, or put off to strive untill your old age, pray tell me if you will do it presently, or presume that you may do it any time hereafter?*

Answ. We must do it speedily, and not put it off, and presume to do it hereafter, for if we should, our own mouths and answers will condemn us, and the Word of God tells us, that *Now is the accepted time*, 2 Cor. 6. 2. *And to day if ye will hear his voice, harden not your hearts*, by putting it off till another time. Besides, it is very dangerous to neglect the present season, for until we be translated, or converted into this blessed state, we remain in a sinful and miserable state; and we may quickly be cut off by death, and so be translated into a far worser state than now we be in; or

God

God may give us up unto hardneſs of heart, as he did thoſe Jewes that would not improve their day of grace, in *John* 12.40. *He hath blinded their minds, he hath hardened their hearts, that they ſhould not ſee with their eyes, nor underſtand with their hearts, and be converted, and healed*; or God may take away all thoſe means, and helps from us by which we ſhould be ſaved, as he did in *Luk.* 19. 42. *If thou hadſt known in this thy day the things which belong unto thy peace, but now they are hid from thy eyes.*

Queſt. *You ſay that God tranſlates, or converts perſons into this bleſſed ſtate now tell me how doth God do it?*

Anſw. God doth it by his word and ſpirit, he appoints and makes uſe of his own word, the opening and applying it by men, and perſons hearing and attending unto it as an ordinance of god, as his outward means. And ſecondly, by the powerfull working of his ſpirit with and by the word opened

ed and applyed as the inward means.

Queſt. *How do you prove it?*

Anſw. We can prove it in *Act.* 2.37. *Now when they heard this, they were pricked to the heart, and ſaid unto* Peter *and the reſt of the Apoſtles, Men and brethren, what ſhall we do to be ſaved,* and ver. 41. *Then they that gladly received the word of the Lord, were baptized.* ver. 47. *And the Lord added to the Church dayly ſuch as ſhould be ſaved.* And *Acts* 26. 18. *To open their blind eyes, and to turn men from darkneſs to light, and from the power of Satan unto God.* And as God uſes the word as his outward means, ſo the Spirit as the inward, in *Acts* 10. 44. *While* Peter *ſpake theſe words, the Holy Ghoſt fell on all them which heard the Word.*

Queſt. *What are the works of God on perſons by his Word and Spirit, whereby he brings them into this happy ſtate? or how doth God work upon them?*

Anſw. The works of God are, firſt to convince the Conſciences and Judg-

Judgments of perſons, of ſin, righteouſneſs, and Judgment; to open their blind eyes, and to cauſe his light to ſhine into their hearts.

Queſt. *Where do you find that?*

Anſw. In *Joh.* 16. 8. *When he is come, he will convince the World of ſin, of righteouſneſs, and of Judgment.* In *Acts* 26. 18. *To open blind eyes, and to turn men from darkneſs to light. For God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts.*

2. God doth humble perſons, and cauſe them to mourn for their ſinning againſt God, and to loath themſelves. In *Jer.* 3. 25. *We lye down in our ſhame, and our confuſion covereth us, for we have ſinned againſt the Lord our God.* Zech. 12. 10. *And they ſhall look on him whom they have pierced, and mourn.* Ezek. 36. 31. *Then ſhall you remember your own evil waies, and ſhall loath your ſelves.*

3. God

Thirdly, God doth awaken and rouse them out of their sinful and carnal security. *Eph.* 5. 14. *Wherefore he saith, awake thou that sleepest, and arise from the dead, and Christ shall give thee light.*

Fourthly, God empties them of self-fulness, and makes them poor in Spirit, *Matth.* 5. 3. *Blessed are the poor in Spirit, for theirs is the Kingdom of Heaven.*

Fifthly, God makes them hungry and thirsty, he causeth their souls to breath and pant after heavenly supplies, with earnestness, and restlessness; and such he invites, and pronounceth blessed, *Matth.* 5. 6. *Blessed are they that hunger and thirst after righteousness, for they shall be filled.* John 7. 37. *If any man thirst, let him come to me and drink.*

Sixthly, The Spirit, as a Spirit of bondage, doth cause a Soul to feel the weight and burthen of sin, a burthen too heavy for him long to bear,

for a wounded Conſcience who can bear, *Prov.* 18. 14. To ſuch Jeſus Chriſt ſpeaks, *Matth.* 11. 28. and invites to come to him, *Come unto me all ye that labour and are heavy laden, and I will give you reſt.*

Seventhly, Cauſes and enables a perſon to ſee, and experience the utter inſufficiency of his own abilities and doings, to help and deliver him out of his pain and miſery, or to pleaſe, much leſs, to appeaſe God for his ſinning againſt him. *Phil.* 3. 7, 8. *For what things were gain to me, thoſe I counted loſs for Chriſt; Yea doubtleſs, I count all things but loſs for the excellency of the knowledg of Chriſt, my Lord, for whom I have ſuffered the loſs of all things, and do count them as dung that I may win Chriſt, and be found in him, not having my own righteouſneſs, which is of the Law.*

Queſt. *You have anſwered diſcreetly* (Children) *but we ſhall ſtay no longer on this now, but leave it until we come*

to

to the fourth General head before mentioned. Now pray tell me what account doth the Scripture give us of the fourth state of man? what is that state?

Answ. The fourth state of man is, either an eternal state of glory and happiness with God in Heaven; or an eternal state of punishment and misery, with the Devil and his Angels, in Hell Fire.

The first sort we find in *Matth.* 25. 34, 46. verses, *Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the World. But the righteous shall go into life eternal.* 1 Thess. 4. 17. *They shall be for ever with the Lord.* And in *Dan.* 12. 2. *Some shall awake to everlasting life.* And the word of God gives us an account of the sad and miserable state and condition of other persons, in *Matth.* 25. 41, 46. *Then shall he say to those on the left hand, Depart from me ye Cursed, into*

everlasting fire, prepared for the Devil and his Angels. And these shall go away into everlasting punishments. Dan. 12. 2. *Some shall arise to everlasting contempt.* 1 Thess. 1. 7, 8, 9. *When the Lord Jesus shall be revealed from Heaven, with his mighty Angels, in flaming Fire, taking vengeance on them that know not God, and obey not the Gospel of Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.*

Quest. *Wherein consists the happiness of the state of the first sort of persons before mentioned?*

Answ. It consists in many great and glorious things.

1. In their deliverance from all sin, *Isa. 60. 21. Thy people shall be all righteous, the branch of my planting,* Isa. 35. 8. *It shall be called a way of holiness, the unclean shall not pass over it, but it shall be for those.*

2. They shall be delivered from a pro-

propenſity, or inclination to ſin, as the Scriptures before named do ſhew.

3. They ſhall be perfectly freed from all Soul and bodily troubles and afflictions whatſoever, all tears ſhall be wiped away. *Iſa.* 35. 10. *And the ranſomed of the Lord ſhall return to* Zion *with Songs, and everlaſting joy ſhall be upon their heads, they ſhall obtain joy and gladneſs; and ſorrow and ſighing ſhall flee away.*

4. In their freedom from all fear, and danger of Hell, and the wrath of God, or everlaſting miſery. *Prov.* 1. 33. *But whoſo hearkneth unto me* (that is, Jeſus Chriſt) *ſhall dwell ſafely, and ſhall be quiet, from fear of evil* Luke 16. 26. *There is a great gulf fixed, ſo that they that would paſs from hence to you, cannot; For the gift of God to ſuch is eternal life,* Rom. 6. 23. 2. As it conſiſts in perfect freedom from all evils, ſo alſo in the enjoyment of all good; whatever their ſouls are capable of, and can deſire.

As 1. Full and perfect communion with God, they ſhall ſee Jeſus Chriſt as he is, 1 *Joh.* 3. 2. *It doth not yet appear what we ſhall be, but when he ſhall appear, we ſhall ſee him as he is.* John 17. 24. *Father, I will, that thoſe whom thou haſt given me, be with me, where I am, that they may behold my glory.* 1 Theſſ. 4. 17. *They ſhall be for ever with the Lord.*

2. It conſiſts in likeneſs and conformity to Jeſus Chriſt; Holineſs begun here, will there be perfected, for no unclean thing can enter into Heaven, As *Iſa.* 3. 5. and *Iſa.* 60. Chapters do ſhew us; And in 1 *Joh.* 3. 2. it is ſaid, *That the Saints ſhall be like him,* as they are predeſtinated unto, *Rom.* 8. ſo they ſhall know, even as they are known, 1 *Cor.* 13. 12.

3. It conſiſts in perfect joy and rejoicing, *Iſa.* 35. laſt verſe. *Everlaſting joy ſhall be upon their heads;* And ſaith Chriſt, *Enter into the joy of your Lord,* Matth. 24. which joy Chriſt pro-

promiſed, *Joh.* 15. and prayed for, for them, *Joh.* 17.

4. It conſiſts in their exaltation, and honour, for they ſhall *ſit on Chriſts Throne*, Revel. 3. 21. *To him that overcometh, will I grant to ſit with me in my Throne, even as I alſo overcame, and am ſet down with my Father on his Throne.* There are many other things wherein the happineſs of ſome perſons doth conſiſt, but we may not mention them now.

Queſt. *Who are they, or what manner of perſons are they that are and ſhall be inſtated in this glory and eternal happineſs? Pray tell me what account the Scripture gives of them, how, or by what may they be known?*

Anſw. The perſons that ſhall be thus happy and glorious in heaven, are ſuch as are converted and regenerated by the Word and Spirit here on earth, *Joh.* 3. 3. *Jeſus anſwered, and ſaid unto him, Verily, verily, I ſay unto thee, Except a man be born again,*

he cannot ſee the Kingdom of God. Matth. 18. 3. *Except ye be converted, and become as little Children, ye ſhall not enter into the Kingdom of Heaven.* Tit. 3. 5. *But according unto his great mercy, he ſaved us by the waſhing of Regeneration, and renewing of the Holy Ghoſt.* 1 Cor. 6. 11. *But ſuch were ſome of you, but ye are waſhed, but ye are ſanctified by the Spirit of the Lord.*

2. God gives them ſpecial Faith, whereby they are enabled, and made willing, and do reject all confidence in their own carnal righteouſneſs, in their ſuppoſed good thoughts, words and deeds, and they do accept of, and receive Jeſus Chriſt upon his own tearms for their righteouſneſs, to commend them unto God for pardon and acceptance; and they do go to God in the Faith of Chriſt his blood, and righteouſneſs, deſiring to be juſtified upon his account; and God doth forgive and pronounce them diſcharged, and bleſſed, juſtified

ed and accepted upon his account only, as they do desire, 1 *Cor.* 6. 11. *But ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.* Rom. 8. 30. *Whom he did Predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified.* Rom. 5. 1. *Therefore being justified by Faith, we have Peace with God through our Lord Jesus Christ, and rejoice in hope of the glory of God,* ver. 2.

3. They are such as know God, and obey the Gospel of Christ, *Joh.* 6 45. *It is written in the Prophets, and they shall be all taught of God.* Luke 24. 45. *Then opened he their understandings, to understand the Scriptures.* Joh. 17. 3. *This is Life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent.* Rom. 6. 17. *But now you have obeyed from the heart, that form of Doctrine delivered unto you.* Tit. 2. 11, 12, 13. *For the Grace of God teacheth us to deny all ungodliness,*

and

and to live ſoberly, righteouſly, and godly in this preſent evil World. Looking for the glorious appearing of the great God, and our Saviour Jeſus Chriſt. Such do engage themſelves to God, *Jer.* 30. 21. *For who is this that engageth his heart unto me.* This engagement, is to forſake, and put away all ſin, to have no more to do with it, knowingly, or willingly, *Hoſ.* 14. 1, 2. Thus God requires of all ſuch, *Jer.* 4. 1. *O* Iſrael, *If thou wilt return to me, put away all thy Iniquities out of my ſight:* Yea further, they do dedicate themſelves to God, to live to him, wholy, and only, 2 *Cor.* 5. 15. *That they that live, ſhould not henceforth live unto themſelves, but unto him that died for them, and roſe again,* 1 Pet. 1. 14, 15. *Not faſhioning themſelves according to their former luſts in their ignorance, but as he that hath called you, is holy, ſo be you holy alſo, in all Converſation and Godlineſs. They live, and bring forth fruit unto God,* Rom. 6. 10, 22. So alſo

alſo, *They do mortify the deeds of the body by the Spirit*, Rom. 8. 13. *And cleanſe themſelves of all filthineſs of Fleſh and Spirit, perfecting holineſs in the fear of God.* They love God, his people, word, and waies, 1 *Joh.* 3. 14. *We know that we are paſſed from death to life, becauſe we love the Brethren*; and ſaith *David*, *O how I love thy Law, it is my Meditation all the day.*

And laſtly, They ſhine (with grace) as lights in the world, *Phil.* 2. 15. *That ye may be blameleſs, as the Sons of God, in the midſt of a perverſe Nation, among whom ye ſhine as lights.*

Queſt. *Wherein conſiſts the miſerable ſtate and condition of others after this life, which you ſay is eternal?*

Anſw. It conſiſts, 1. In their everlaſting ſeparation from God, Jeſus Chriſt, Holy Angels, and Saints, *Matth.* 25. 41. *Depart from me ye Curſed, into everlaſting Fire. They ſhall be caſt out into utter darkneſs, there ſhall be weeping and gnaſhing of teeth.*

2 Theſſ.

2 Thess. 1. 9. *Who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power.*

2. They shall have everlasting communion with the most horrid and abominable creatures; that is, with the Devil and his Angels, *Matth.* 25. 41. who will delight to torment them.

3. They shall lye in Hell Fire, burning in the wrath of God, *Matth.* 25. 41. *Joh.* 3. last verse, *The wrath of God abideth on them.*

4. In their eternal, hopeless, and helpless condition, *Matth.* 25. 41. *Everlasting Fire*, 2 Thess. 1. 9. *Everlasting destruction*: And *Matth.* 25. last verse, *And they shall go away into everlasting punishment*, when the righteous shall be conducted with infinite glory, and joy, into life eternal in Heaven.

Quest. *Who, or what manner of persons are they, that shall be thus everlastingly*

ſtingly miſerable, are there ſuch perſons on earth?

Anſw. Yes, *All the world lies in wickedneſs*, 1 Joh. 5. 19. And the Apoſtle *Jude* tells us, ver. 14, 15. *That the Lord cometh with ten thouſands of his Saints, to execute Judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodlily committed, and of all their hard ſpeeches which ungodly ſinners have ſpoken againſt him.* But more particularly we anſwer,

1. All ſuch perſons, whether young or old, rich or poor, that live in the daily practice of wickedneſs, as lying, whoredom, ſwearing, drunkenneſs, railing at, and reviling the people, and holy waies of Jeſus Chriſt, and that perſecute them; and all covetous and paſſionate perſons, and ſuch like; all theſe, and others like them, ſhall be ſent to hell, if they do not timely repent. *Revel.* 21.

21. 8. *All lyars shall have, together with Whoremongers, Idolaters, and Murtherers, their part and portion in the lake which burneth with fire and brimstone, which is the second death.* 1 Cor. 6. 9, 10. *Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived, for neither Adulterers, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the Kingdom of God.* The Apostle tells the *Philippians* also, Chap. 3. 18, 19. *That they are enemies to the Cross of Christ, whose end is destruction.*

2. Not only such vile prophane wretches, but also all ignorant persons, that had sufficient means of light, but would not learn nor repent of their ignorance, but live and dye in it. 2 *Thes.* 1. 8. *When Jesus Christ shall be revealed from heaven, he will take vengeance on such as know not God.* 1 Sam. 2. 12. *They are Sons of*

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Belial, who know not the Lord, Isa. 27. 11. saith the Lord, *Because they are a people of no understanding, therefore he that made them will not save them, and he that formed them, will have no mercy on them.*

3. Not only such as are prophane and ignorant, but also all such as obey not the Gospel of Christ. 2 *Thess.* 1. 8. *Tit.* 1. last verse, *They profess they know God, but in works they deny him, being disobedient, and unto every good work reprobate.* Though persons be not openly wicked, nor grosly ignorant, yet if they live and dye in disobedience, they shall be sent to Hell also.

4. Such as live and dye, without a special Faith in Jesus Christ, and a Gospel repentance. *Joh.* 3. 18. *He that believeth not, is condemned already, and he shall not see Life, but the wrath of God abideth on him,* verse the last. *Mark* 16. 16. *He that believeth, shall be saved, but he that believeth not, shall*

be

be damned. Luke 13. 3, 5. *I tell you,* ſayes Chriſt, *that except ye repent, you ſhall all periſh.* Rom. 2. 5. *But after thy hardneſs and impenitent heart, thou treaſureſt up to thy ſelf, wrath againſt the day of wrath, and the revelation of the righteous Judgment of God.* And ſuch Children and Servants as ſhall wilfully and careleſly diſobey and defraud, grieve, and trouble the hearts of their Parents and Maſters, and ſo cauſe the name of God to be blaſphemed, 1 *Tim.* 6. 1. *Tit.* 2. 9, 10.

And laſtly, to name no more at preſent, all unconverted and unregenerated, profeſſing perſons, ſhall be turned into Hell. It is a certain truth, that all ſuch perſons as ſhall not be ſaved, ſhall be damned, for there are but two ſtates for two ſorts of perſons after this life; that is, either Hell or Heaven. Now the Scripture tells us for certain, that ſuch as are unconverted, and unregenerated, *or not born again, cannot enter into*

Hea-

Heaven, John 3. 3, 5. *Mat.* 18. 3.

Quest. *Now pray tell me what uses and improvements should you make of the account you have given of the fourth and last state of man, that so you may profit by what you learn, and answer, and God may be glorified?*

Answ. We should improve it these six waies,

1. To get our hearts enlightned, and awakened out of our darkness, and sinful slumber, to get off the vail from our eyes, that we may see, and to rouse and quicken us out of our dulness and heaviness, to consider the greatness and certainty of these things, and how nearly they do concern us as well as others; and that we our selves are bordering upon the brink of eternal life with Jesus Christ in Heaven, or with the Devils in Hell every moment of our lives; that Death may surprise and cut us off, and turn us out of the World suddenly, and that while we cry peace,

peace, unto our ſelves, in a ſinful, ignorant and carnal ſtate.

2. We ſhould improve it, in giving all diligence to know our ſelves, our ſtates, and waies, whether we be truly converted, and regenerated or no, whether we be Saints or ſinners, whether we be truly quickened by the life of Chriſt in us, or have onely a name to live, whilſt we remain dead as they in Rev. 3.1. what is at preſent, likely to be our doom for, and to eternity, whether we are in the way to everlaſting bleſſedneſs, or everlaſting deſtruction, we are commanded to make ſuch improvements of the truths of Jeſus Chriſt. 2. *Pet.* 1. 10. *Give diligence to make your calling and Election ſure. and in* Lam. 3.40. *Let us ſearch, and try our waies.* 2 Cor. 13. 5. *Examine your ſelves whether yee are in the faith, prove your own ſelves, know you not, that Jeſus Chriſt is in you, except you be reprobates.* And we muſt aſſurdly conclude, that we are either

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in the broad way to Hell, or in the narrow way to Heaven, and that the most of all sorts of persons, professers of Christ, as well as others, are in the broad, or high way to Hell, for the word of God tells us, *That strait is the gate and narrow is the way that leadeth to life, and few there be that find it, and that broad is the way, that leads to Hell and many go in at Hell gates,* Matth. 7. 13, 14.

3. We should improve it by all speedy, and serious endeavors to prepare for an Eternal state of glory, and to avoid, and escape the eternal state of misery; by getting new hearts, spiritual light, and life from Jesus Christ, faith in him, and saving Gospel repentance, holiness of heart, and life, pardon of sin, through the blood of Jesus Christ, and whatever may make us meet for that glorious, and blessed state: we should account, and make this our great work, and business now, before

the evil day cometh, when we ſhall ſay, we can find no pleaſure in it.

4. We ſhould improve it by a ſerious, and hearty forſaking of ſin: by avoiding vain, idle, and ſinful companions, or perſons that may enſnare, and draw off our hearts from a real minding of theſe different ſtates of perſons. We ſhould conſider of it, and lay it cloſe to our hearts, that the real wages of ſin, and the reward of following vanity, will be eternal death; that if we embrace and practice ſin, which God hates, and forbids us, and ſo continue to walk in the way to Hell, that we ſhall be turned into Hell without remedy, *Pſal.* 9. 17. that God will either deſtroy the ſin, or the ſinner; and that we muſt of neceſſity have holy hearts, and heavenly converſations here, or we ſhall periſh and be damned hereafter; for the holy God, cannot, neither will he have any communion with any perſons that live in ſin.

5. We

5. We should improve it in thankfulness to God, who hath provided a state of glory, and eternal happiness for all such as will accept of it upon his terms; that God, that in justice might have thrown us into Hell for our sins as soon as we sinned, should be so infinitely gracious to us, as to acquaint us with such a happy state, shew us how we may obtain it, invite and entreat us to accept of it; and promise to grant it (of free grace) to such of us as will strive to obtain it.

6. We should improve it, by endeavoring, as soon as possible we can, to know Jesus Christ, to receive him, and believe in him, because he is made of God, *the way, truth, and life* to Heaven, *Joh.* 14. 6. and there is *no other Name given under Heaven, among men, whereby they may be saved, but Jesus Christ*; that no man can be saved from sin, and the everlasting wrath of God, but by knowing of, and believing in Jesus Christ.

Queſt. *And do you think that you are bound, to make ſuch improvements of it, as you ſay; that it is your duty ſo to do, ſpeedily and ſeriouſly; and will you do ſo?*

Anſw. Yes, we muſt acknowledg it (for we cannot deny it) that we ought to make ſuch improvements, with ſpeed and ſeriouſneſs; for we know, that it is not enough for us to know theſe things that will no way profit us, unleſs we do turn all that we learn into practice and improvement, in order to the eſcaping of the wrath of God, in Hell torments, and obtaining the poſſeſſion of that bleſſed ſtate of glory and happineſs, which God hath promiſed, and Jeſus Chriſt hath purchaſed for his people. Therefore we will endeavour to improve it as we ought, leſt theſe truths which we learn for our Salvation, ſhould riſe up in Judgment againſt us, to condemn us.

Queſt.

Quest. *You have well observed and answered these questions concerning the fourfold state of man; that is,* 1. *His state without sin, or before he sinned.*

2. *His state in sin, or his sinful state.*

3. *His state in Christ and Grace, in this World.*

And 4. *His eternal state and condition hereafter.*

Now pray tell me what was the second thing, or matter you said you ought to know?

Answ. We ought to labour, and to make it our chief care and endeavor as to know our selves, so to know Jesus Christ also.

1. Because Jesus Christ saith in *John* 17. 3. *That this is Life eternal to know Jesus Christ whom God hath sent.*

2. We are commanded to know him, 2 *Pet.* 3. 18. and the Eunuch in *Acts* 8. endeavoured to know Christ. *And the Apostle* Paul *desired to know*

Jeſus Chriſt before any thing elſe, and did account the knowledg of all other things, or matters but dung in compariſon of the knowledg of Jeſus Chriſt, *Phil.* 3. 7, 8.

3. The Word of God doth reveal Jeſus Chriſt, that we that are ignorant, might be inſtructed in the knowledg of him, and that we might learn and know him.

4. Becauſe our knowing of him, will prepare us for believing in him.

Queſt. *For what ends ſhould you endeavor to know Jeſus Chriſt, or what ſhould you aim at?*

Anſw. Firſt, that we may believe in him with all our hearts, as we are commanded and invited to do, for the Scripture ſhews us, *That thoſe that know him, will put their truſt in him*, Pſal. 9. 10.

2. That we may love him with a hearty and peculiar love; for ſuch only as do know his tranſcendent worth,

worth, and glorious excellencies, can, and will love him as ſuch a perſon, becauſe to them he is truly precious, 1 *Pet.* 2. 7.

3. We ſhould endeavour to know him, that we may worſhip, and ſerve him, as he ought to be worſhipped, and ſerved by us, *Joh.* 10. 27.

4. That we may rejoice, comfort, and refreſh our ſouls in him, in all our burdens, doubts, troubles, and fears.

Queſt. *What encouragements have you to ſupport, comfort, and quicken you in your endeavors to know Jeſus Chriſt, have you any?*

Anſw. Yes, We have the Lord Chriſt promiſing to help us with his Holy Spirit, *Prov.* 1. 23. *Behold, I will pour out my Spirit upon you, I will make known my words unto you. And ſeek and ye ſhall find, knock, and it ſhall be opened to you,* Matth. 7. 7. Chriſt hath promiſed that *their labor ſhall not be in vain,* and that *their work ſhall be rewarded*; that *we ſhall know, if we follow*

low on to know him, Hoſ. 6.3. and that he will *manifeſt himſelf* to ſuch as carefully endeavor to know him.

Queſt. *How ſhould you endeavor to know Jeſus Chriſt?*

Anſw. We ſhould endeavor to know him, by praying to him for his Spirit, to guide us in our endeavors, to open our underſtandings with his Goſpel light, and to open his truths and himſelf to us, and in us; all which he hath promiſed, as the forementioned Scriptures do ſhew us.

2. We ſhould willingly and chearfully yield up our hearts to be taught the knowledg of Jeſus Chriſt, by ſuch as he appoints, and enables to teach, and inſtruct us.

3. That we propound, intend, and ſet up in our hearts, thoſe ends that we mentioned before, and other like holy ends.

4. We muſt patiently perſevere, and continue in our endeavors, until we have obtained all thoſe holy and bleſ-

bleſſed ends in our own hearts, and not faint nor be diſmayed at the ſight of the difficulties that we may meet withal.

Queſt. *Is Jeſus Chriſt revealed in the Scripture only, or is there any other means appointed of God to reveal and make him known unto men beſides the Scriptures?*

Anſw. The Scriptures which are the very Word of God, do reveal, and make known Jeſus Chriſt unto men, for although the great works of Creation, and Providence, which we ſee with our natural eyes, do reveal, and diſcover to men, that there is a God which made all theſe Creatures that we ſee, and that governs, and upholds them in their beings; yet Jeſus Chriſt is only revealed, and to be known, as he is made of God unto men, in the Word of God, and there we are only directed to enquire after him, *Joh.* 5. 39. *Search the Scriptures* (ſaith Chriſt) *for in them ye think to have*

have eternal Life, and they are they which teſtify of me. The works and Providences of God do not reveal Jeſus Chriſt.

Queſt. *What account doth the Word of God give of Jeſus Chriſt, or what are you to learn of Jeſus Chriſt in the Scriptures?*

Anſw. The Word of God (which is called the Goſpel of Chriſt) doth inform and ſhew us, who, or what Jeſus Chriſt is: As firſt, The perſon of Jeſus Chriſt, that he is the eternal Son of God, and that the perſon of the Son of God did take up, and unite our humane nature into a perſonal and wonderful union, and ſo he is God-man, or both God and man in one perſon. Thus we find in *Iſa.9.6. For unto us a Child is born, and unto us a Son is given; and his name ſhall be called Wonderful, Counſellor, the Mighty God, the Everlaſting Father, the Prince of Peace.* Rom. 9. 5. *Whoſe are the Fathers, and of whom, as concerning*

cerning the Fleſh, Chriſt came, who is over all, God bleſſed for ever. Joh. 3. 16. *God ſent his only begotten Son into the World.* And as he is God, and the Son of God, as theſe and many other Scriptures do ſhew us; So he is man, and called the Son of man *Joh.* 5. 27. *And hath given him Authority to execute Judgment, becauſe he is the Son of Man.* 1 Tim. 2. 5. *For there is one Mediator between God and men, the Man Jeſus Chriſt.* 1 Tim. 3. 16. *Great is the Myſtery of Godlineſs, God was manifeſt in the Fleſh, juſtified in the Spirit, ſeen of Angels, Preached to the Gentiles, believed on in the World, received up into glory.* That he is a moſt excellent, lovely, and glorious perſon, *Cant.* 5. 10, 16. and *Pſal.* 45.

2. The Scriptures do ſhew us, that God ſent him into the World, and that he came through the Womb of the Virgin *Mary* unto men, *Joh.* 3. 16. *For God ſo loved the World, that he ſent his*

his only Begotten Son. Luke 1.30,31. *And the Angel ſaid unto her, fear not,* Mary, *for thou haſt found favor with God. And behold, thou ſhalt conceive in thy Womb, and bring forth a Son, and ſhalt call his Name Jeſus;* And ver. 35. *The Holy Ghoſt ſhall come upon thee, and the power of the higheſt ſhall overſhadow thee: Therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of God.*

3. The Word of God teacheth us, that Jeſus Chriſt was born under the Law, under the Covenant of works that God gave unto, and made with *Adam*, and in him, with all his poſterity; that is, all perſons that ſhould proceed from him, *Gal.* 4.4. *But when the fulneſs of time was come, God ſent forth his Son, made of a Woman, made under the Law, to redeem them that were under the Law*; yet that he was born, or came into the World without ſin. *Luke* 1. 35. *Wherefore that holy thing that ſhall be born*

born of thee. Heb. 4. 15. *He was tempted in all points as we are, yet without ſin.* So alſo Jeſus Chriſt was ſubject to the whole Law under which he was born, and yielded perfect obedience unto it, *fulfilling all righteouſneſs, Matth.* 3. 15. and that not for himſelf, but for ſinners, 2 *Cor.* 5. 21. *That we might be made the righteouſneſs of God in him.* Hence he is ſaid to be the *end of the Law for righteouſneſs, to every one that believeth.* Rom. 10. 4. And that *by his obedience, many are made righteous.* Rom. 5. 19. *That he did alwaies the things that pleaſed God.* Joh. 8. 29. And that *he kept his Fathers Commandments.* Joh. 15. 10. Upon which account, all Believers are ſaid to be *delivered from the Law,* Rom. 7. 6. *To be dead to the Law,* ver. 4. To be *no more under the Law,* Rom. 6. 14. And that the *Law of the Spirit of Life in Chriſt Jeſus, hath made men free from the Law of ſin and death,* becauſe *God ſent*

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his own Son in the likeness of sinful Flesh, and for sin, condemned sin in the Flesh, that the righteousness of the Law might be fulfilled in us, Rom. 8. 2, 3, 4.

4. The Word of God shews us, that Jesus Christ was made a sinner, although he never sinned, that God did take off sin from man, and laid, and charged it upon the person of Jesus Christ; imputed or reckoned all their sins to him, *Isa.* 53. 6. *The Lord hath laid on him the iniquities of us all*, (that is, of all that do truly repent and believe) 2 *Cor.* 5. 21. *He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.* Hence the Scripture tells us, in *Isa.* 53. 10. *That God made his Soul an Offering for sin.* And ver. 12. *That he was numbred with transgressors, and bare the sin of many.*

2. That he being thus made sin, and accounted a sinner for mans sake,

God

God did punish, and pour out his wrath and vengeance on him as a sinner, *Isa.* 53. 4. *Surely he hath born our griefs, and carried our sorrows, yet we did esteem him stricken, smitten of God, and afflicted.* ver. 5. *He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our Peace was upon him, and with his stripes are we healed.* ver. 8. *For the transgression of my people was he stricken.* Jesus Christ bore and suffered all the punishments and Curses that men had deserved, and God had threatned to lay upon them, and which they should have born and suffered in their own souls and bodies; that those that believe in him, might be delivered from them, *Gal.* 3. 10, 13. *For as many as are of the Works of the Law, are under the Curse; for it is written, Cursed is every one that continueth not in all things, which are written in the Book of the Law to do them. Christ hath redeemed us from the Curse of the*

Law, being made a Curſe for us.

Queſt. *What were Chriſts ſufferings, or wherein, and how did he ſuffer?*

Anſw. Jeſus Chriſt ſuffered both in Soul and body, both from God and men; in his ſoul, *Mat.26.38. Then ſaith he unto them, my ſoul is exceeding ſorrowful even unto death: tarry yee here and watch with me.* Luk.22.44. *And being in an agony, he prayed more earneſtly, and his ſweat was, as it were great drops of blood, falling down to the ground. In his body alſo,* Mat.27.26. *And when he had ſcourged Ieſus, he delivered him, to be crucified:* vers.30. 31.35. *And they ſpit upon him, and ſmote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to Crucify him, and they Crucified him.* So alſo, it is ſaid, *That it pleaſed God the Father to bruiſe him,* Iſa.53.10. *and to put him to grief.*

Queſt.

Quest. *Was God well pleased and satisfied with Jesus Christ his active, and passive obedience, or with what Jesus Christ did, and suffered for mankind?*

Answ. Yes he was well pleased, and satisfied: the word of God tells us so, in *Isa.* 53.10.11. *The pleasure of the Lord shall prosper in his hand. he shall see the travel of his soul, and shall be satisfied.* And the God, and father of Jesus Christ tell us, *Mat.* 3.17. *That he is well pleased, and loe a voice came from heaven, saying, this is my beloved Son in whom, I am well pleased.* The Lord Jesus also informs us, *That he did alwayes those things that did please God,* Joh. 8.29. *And that he kept his fathers commandments, and did abide in his love,* Joh. 15.10. And God did further declare, that he was well pleased, and satisfied in raising up Jesus Christ from the grave, exalting and admiting him into heaven, and bidding him sit down at his right

hand in glory. *Heb.* 1.3.13. *When he had by himself, purged our sins, sate down on the right hand of the majesty on high. To which of the Angels said he at any time, sit on my right hand, until I make thine enemies thy footstool.*

Quest. *Did Jesus Christ rise from the dead, and ascend up into heaven, and doth he sit at Gods right hand?*

Answ. Yes, he rose again the third day out of the grave, 1 *Cor.* 15. 3, 4. *For I delivered unto you first of all, that which I also received, how that Christ dyed for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures.* Rom. 8. 34. *It is Christ that dyed, yea, rather that is risen again.* And the Word of God further testifies, that he is Ascended up into Heaven, *Rom.* 8. 34. *Who is even at the right hand of God.* Acts 1. 9, 11. *While they beheld, he was taken up, and a Cloud received him out of their sight. This same Jesus which is taken*

taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven.

5. The Word of God informs us what God hath made Jesus Christ unto men: God hath made him a Priest, a King, and a Prophet. First he is made a Priest, *Psal.* 110. 4. *The Lord hath sworn, and will not repent, thou art a Priest for ever, after the order of* Melchisedeck. *Heb.* 4. 14. *Seeing then that we have a great High Priest, that is passed into the Heavens, Jesus the Son of God.* Heb. 10. 21. *And having an High Priest over the house of God.*

Quest. *What hath Jesus Christ done, and what doth he continue to do for men as a High Priest?*

Answ. First, as a High Priest, he offered himself, his Soul and body, a Sacrifice to God, to reconcile God to men. *Heb.* 2. 17. *Wherefore in all things it behoved him to be made like unto his Brethren, that he might be a*

merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. So also, to reconcile men to God, who were at enmity with God, 2 *Cor.* 5. 18, 19. *And all things are of God, who hath reconciled us to himself, by Jesus Christ. And God was in Christ, reconciling the World unto himself, not imputing their Trespasses unto them.*

2. As High Priest, he is made redemption also, 1 *Cor.* 1. 30. *He is made of God to us redemption.* Gal. 4. 4, 5. *When the fulness of time was come, God sent forth his Son, made under the Law, to redeem them that were under the Law.*

3. As a High Priest, he is made righteousness unto men, 1 *Cor.* 1. 30. *He is made of God to us, righteousness: That we might be made the righteousness of God in him,* 2 Cor. 5. 21.

4. He is made Sanctification too, as High Priest, 1 *Cor.* 1. 30. *He is made to us Sanctification.* Tit. 2. 14.

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Who gave himself for us, that he might deliver us from all iniquity, and purify unto himself, a peculiar people, zealous of good works.

5. As a high priest he doth intercede in heaven, and appear in the presence of God for men, *Rom.* 8.34. *Who is at the right hand of God, who also maketh intercession for us.* Heb. 7.25. *Wherefore he is able to save to the uttermost, all that come unto God by him, seeing he ever liveth to make intercession for them.* Heb. 9.24. *For Christ is not entred into the holy places, made hands, but into Heaven it self, now to appear in the presence of god for us.*

Secondly: Jesus Christ is made a Lord and King to men: *Act.* 2,36. *Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucifyed, both Lord and Christ.* Psal. 2.6. *Saith God, yet have I set my King, upon my holy hill of Zion.* Col. 2.6. *As yee have received Christ Jesus the Lord.*

Queſt. *What doth Chriſt do for men, as he is their King, and Lord?*

Anſw. Chriſt as King, hath fought with the Devil, overcome and caſt him out for men, *Heb.* 2. 14, 15. *That through death, he might deſtroy him that had the power of death, that is the Devil, and deliver them, who through fear of death, were all their life time ſubject to bondage.* And the Lord Jeſus told the Churches, *Rev.* 3. 21. *That he had overcome, and was ſate down with his Father on his Throne.*

2. Jeſus Chriſt, as Lord and King, doth caſt the Devil out of the hearts of men, and deliver them from under his power, rule, and dominion, *Luke* 11. 21, 22. *When a ſtrong man armed,* (Chriſt means the Devil) *keepeth his Palace, his goods are in Peace, but when a ſtronger then he cometh upon him, and overcometh him, he taketh from him all his Armour.* It is Chriſt that is the ſtrong armed man, who is ſaid here, to overcome the Devil; till which time,

time, the Devil doth rule in all the children of disobedience, *Eph.* 2. 2. *The Prince of the power of the Air, the Spirit that now worketh in the Children of disobedience.* And as Christ dispossesseth the devil, so as King, he takes possession of their hearts, and keeps the Devil out, that he can never again repossess them.

3. Jesus Christ as King, doth subdue, and destroy the lusts, and corruptions of men, for he came to destroy the works of the Devil, *That iniquity might not have dominion over them*, Rom. 6 14.

4. Christ Jesus the Lord, gives Laws, and precepts to men, for the keeping them in subiection to him, and ordering their conversations aright, *Gen.* 49. 10. *The Scepter shall not depart from Judah, nor a Lawgiver from between his feet, until* Shiloh come. *Mat.* 28. 18. 20. *All power is given to me in Heaven, and earth. Teaching them to observe all things whatsoever, I command you:* And according to his Laws,

Laws, he commands, rules, and orders the hearts and wayes of his people. Hence the Spouſe in *Cant.* 1. 4. tells Chriſt that if he would draw her, ſhee would run after him.

5. Jeſus Chriſt as Lord and King, will ſubdue, and break in peices, all his enemies; all ſuch perſons, as ſtand in his way, fight againſt him, refuſe to own, and accept him upon his terms, for their Lord & King; and that perſecute his people. *Pſal.* 2. 1,5,9. *Why do the heathen rage, and the people imagine a vain thing; he ſhall ſpeak to them in his wrath, and vex them in his ſore diſpleaſure. Thou ſhalt break them with a Rod of Iron, thou ſhalt daſh them in pieces, like a potters veſſel.*

Thirdly: Jeſus Chriſt is made a prophet to men: *Act.* 3. 22, 23. *For Moſes truely ſaid unto the fathers, a prophet ſhall the Lord your God raiſe up unto you of your brethren, like unto me, him ſhall you hear in all things, whatſoever he ſhall ſay unto you: and it ſhall come*

come to paſs, that every ſoul, that will not hear the voice of that Prophet, ſhall be deſtroyed, from among the people.

Queſt. *What doth Jeſus Chriſt do for men as a Prophet?*

A. As a Prophet, he doth teach men the good, and acceptable will of God, he doth teach them what they ſhould know, what and how they ſhould believe, and practice: So he taught his Diſciples, and multitudes of men alſo, when he was on earth, as is manifeſt every where in the Goſpel.

2. As he opened and applyed the holy will of God to their ears, ſo he did teach the hearts of men alſo; He opened the Goſpel in their hearts too, both by his own, his Apoſtles, and others Preaching, *Luke* 24. 45. *Then opened he their underſtandings, that they might underſtand the Scriptures.* Joh. 20. 27, 28. *Then ſaith Chriſt to* Thomas, *reach hither thy finger, and behold my hands, and reach hither thy hand, and thruſt it into my ſide,*

and

and be not faithleſs, but believing: And Thomas *anſwered and ſaid, My Lord, and my God.* Acts 16. 14. *A certain woman named* Lydia, *heard us, whoſe heart the Lord opened.* So *Acts* 2. 36, 37, 38. The Scriptures do ſhew us the power and efficacy of the Prophetical Office of Jeſus Chriſt, on the hearts of perſons.

Queſt. *What benefits have perſons by Jeſus Chriſt his being God-man: by his active and paſſive obedience; and as Prieſt, King, and Prophet, what profit and advantage is Jeſus Chriſt unto men?*

Anſw. Firſt, Chriſt hath preſented to God a perfect and acceptable righteouſneſs, which is called the righteouſneſs of God, 2 *Cor.* 5. 21. ſo that God doth look upon, and account perſons perfectly righteous, how wicked and ſinful ſoever they have been.

2. They have all their debts paid, ten thouſand talents of Debts paid to God,

God, which men did owe to God, by refuſing to obey his Laws, and ſerve him; and they are alſo redeemed from wrath, and Hell, by Jeſus Chriſt dying for them, *Iſa.* 53. 11. *He ſhall ſee of the travel of his Soul, and ſhall be ſatisfied.* 1 Theſſ. 1. 10. *Even Jeſus which delivered us from wrath to come.* Epheſ. 1. 7. *In whom we have redemption through his blood, the forgiveneſs of ſins.*

3. They have their natures united to the Divine nature, by Chriſt, his taking up humane nature into a perſonal union with the perſon of the Son of God, and they are made partakers of the Divine nature, 2 *Pet.* 1. 4. *Unto us are given exceeding great and precious promiſes, that by them you might be made partakers of the Divine nature.*

4. They are regenerated and ſanctified, or made holy, enlivened and quickned, by the virtue and power of Chriſts death and Reſurrection, tranſla-

tranſlated from death to life, from a ſinful, to a holy ſtate and condition, 1 *Joh.* 3. 14. *Col.* 3. 1, 3.

5. They ſhall be exalted to great honour and glory with Chriſt in Heaven, *Revel.* 3. 21. Theſe are ſome of the benefits that perſons have by Chriſt.

Queſt. *Who, or what ſort of perſons are they that are partakers of theſe, and other of Chriſts benefits?*

Anſw. All ſuch as the Father hath given unto him, that obey his calls, and believe in him, *Joh.* 6. 37, 57. *All that the Father giveth me, ſhall come to me, and him that cometh to me, I will in no wiſe caſt out; he that eateth me, ſhall live by me.* Joh. 1. 12, 16. *But as many as received him, to them he gave power to become the Sons of God; even to them which believe on his name; And of his fulneſs we all receive, and Grace for Grace.*

2. Such perſons as do truly repent, that do heartily turn from all ſin

ſin unto God, from their own waies, to the holy waies of Jeſus Chriſt; that do unfainedly mourn, becauſe they have ſinned againſt God, againſt his goodneſs, patience, and long-ſuffering; and all ſuch perſons do not only forſake their ſins, but they *loath and hate* them alſo, *Zech.* 12. 10. 2 *Cor.* 7. 10, 11. *Matth.* 26. laſt verſe, *And* Peter *went out, and wept bitterly.* Jer. 4. 1. *O* Iſrael, *if thou wilt return, return unto me with all thy heart, and put away theſe abominations out of my ſight.* Iſa. 55. 7. *Let the wicked forſake his way.* And ſaith *David, I hate every falſe way, and every vain thought,* Pſal. 119. 104, 113.

3. They are a holy and peculiar people, they have peculiar love to Jeſus Chriſt, becauſe he hath ſo much loved them, and done ſo much for them, 1 *Pet.* 2. 9. *Ye are a holy Nation, and a peculiar people, that ſhew forth the vertues of him that hath called you out of darkneſs into his light.* To them

them is Jeſus Chriſt truly precious, 1 *Pet.* 2. 7. He is the choice, and the dearly beloved of their ſouls, he is altogether lovely to them, *Cant.* 5. 16. They do love him with all their hearts, ſouls, and might, *Matth.* 22. 37.

Queſt. *What uſes, and improvements ſhould you make of the brief accounts, you have given of Chriſt?*

Anſw. We ſhould improve it ſeveral waies, and to many ſoul advantages.

1. To endeavor all we can to know Jeſus Chriſt, his perſon, obedience, death and benefits; that we may believe in him, love and honour him, as we ought to do, for the ſcripture ſaith that this is life eternal, to know Ieſus Chriſt, his perſon, love, obedience, death and benefits, for thoſe ends; and *Paul* tells us, that he did deſire, not to know any thing in compariſon of Chriſt. 1 *Cor.* 2. 2. *And did count all things but loſs, for the excellency of the know-*

knowledge of Christ: so should we.

2. We should learn and consider, how infinitly God doth hate sin, and how severely he will punish sin in us, and us for our sin, if we do not speedily repent, and turn from it unto God: for if when God had charged his own dear Son, with the guilt of the sins of Gods elect, he did shew his holy hatred of sin, when it lay on him, and did most severely punish him for them, though they were not his own, but mans sins, and that, when Jesus Christ did earnestly entreat his Father, that the cup of his wrath might pass from him, *Mat.* 26. 39. God would not spare him, *Rom.* 8. 32. but powered out all his wrath, and vengeance upon him: how shall we think to escape the wrath, and terrible vengeance of the great God, if we continue in sin, and impenitency. surely God will not spare us, if he would not spare his own Son, but his

wrath ſhall wax hot againſt us, *Exod.* 22.

3. We ſhould improve it by endeavouring to get an intereſt in Jeſus Chriſt, that ſo the perſon, love, and all the benefits of Chriſt may be ours. That we may believe in him, with a peculiar and ſpeciall faith, be united unto him, and have communion with him. That we may partake of all the grace of Chriſt: or elſe, all that we learn, and know of him, will not avail, to make us happy: if he dyed for ſinners; if he obeyed, ſuffered and dyed for ſinners, as the word tells us he did, then we will go to him, as loſt periſhing ſinners, and claim an intereſt in him as well as other ſinners. we will go to him, while we are yong, and caſt our ſelves down at his feet, and tell him, that we are ſinners, and that we are come to him for life, light, faith, and repentance; to partake of his death, and reſurrection;

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among other sinners, that do dayly come to him, and we will say unto him, with all our hearts; O Lord Jesus, we learn in thy holy word, that thou art a glorious person, that thou didst obey the law of God for sinners, that thou didst take on thee the guilt and didst bear the punishment of mans sin; that thou didst satisfy the Justice of God, with the sacrifice of thy life, thy blood: that God did raise thee from death, & justify thee; O Lord let me have an interest in thee, O let me be included in the number of those sinners, that thou hast redeemed, and saved. O let me have the faith, knowledg, and repentance, which thou hast dearly bought and purchased with thy precious blood for sinners. O Lord, *I* need these favours, as much as any other sinners do. O Lord, I am a sinner, a great sinner, yet I am but a sinner, and thou hast redeemed sinners.

4. We should improve it in hastning to Jesus Christ, and not to put him off with delays, and cause him to wait with his profers on us any longer; and cause him to complaine, as he did of those in *Isa.*65.2. *I have spread out mine hands all the day, to a rebellious people, which walketh in a way that is not good, after their own thoughts*; and as Christ did in *Joh.*5.40. *Yee will not come to me, that yee may have life.* And *I would often have gathered you, but ye would not*, Mat. 23.37. But each of us will go to Jesus Christ presently, and no longer grieve him, by our refusal of him, and his love: but now he calls, we will go to him, and accept of his gracious profer of pardon, and acceptance: and although we cannot go to him with saving light, and faith, as we should do; yet we will go to him for such light, and faith, as to him that is the author, and finisher of both; though we cannot go to him as Saints, converted, and regenerated,

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yet we may, and we will without any delay, go to him as ſinners, that we may be made Saints, by converſion and regeneration, for we are bid to come to him, for what we do want, and tell him what we would have, and he hath promiſed to ſupply, pitty, and comfort the poor and needy.

5. If Jeſus Chriſt came down from Heaven to ſave ſiners, and to procure their ſalvation; did freely lay down his life; then ſurely Jeſus Chriſt is full of love, he hath a great deal of grace, and love for poor periſhing ſinners, then ſurely he is willing, that the pooreſt, and vileſt ſinners ſhould come to him, and that all that do ſo come to him aright, ſhall be welcome, although they are poor, miſerable, blind, and naked, *Revel.* 3. 17, 18. Surely I may, and muſt comfort, and encourage my ſelf with this; that if Jeſus Chriſt, did ſo freely offer himſelf, his blood, and life, to the Juſtice

of God, to save sinners, and now doth call on them to look to him, and be saved; surely Jesus Christ must needs be real, he would have poor, and miserable sinners go to him, and they must needs be truly welcom to Jesus Christ. Oh then! what great, what comfortable encouragement have I to go to Jesus Christ freely, and boldly, with my poverty and nakedness, and lay hold on his person, love, death, obedience and Resurrection. Well, I will go and roul my poor miserable soul upon him, and I will wait on him, for his grace, pardon and Salvation. I will say to my Soul, if Christ did do all this, and was made thus for, and to sinners, why not for me as well as other sinners, why not for me a sinner, that am willing to cast off my sins, to become a new Creature, to love, honour and serve him as well as others. Why should I be afraid to adventure my self, and my eternal Salvation upon

upon him, any more than *Paul* and other ſinners did? I will ſay with the Lepers that lay at the Gate of *Samaria*, 2 Kings 7. *If we ſtay here, we ſhall periſh, if we go into the City, we periſh, we will go into the Camp of the* Syrians, *we can but dye, and if we periſh, we can but periſh.* So, O my Soul, if I ſtay here, in my poor naked condition, or if I go back to my old wicked waies, I muſt needs periſh; but if I adventure my Salvation on Jeſus Chriſt, I may be ſaved, yea, I ſhall be ſaved; for I go to him that came from Heaven to ſave ſinners, to be ſaved; he that hath already ſatisfied the Juſtice of God, that hath reconciled God to ſinners. Well, I will do as *Samuel* did, when God called him to come to him, 1 *Sam.* 3. I will go to *Jeſus Chriſt*, & give up my ſelf to him, to be pardoned & ſaved.

6. We ſhould improve it, to break and melt our hearts, to the obtaining of godly ſorrow for our ſins, by looking

king on Jesus Christ's sufferings, on his great love and grace to sinners; for God hath promised, that sinners *shall look on him whom they have pierced, and mourn, and be in bitterness of Soul*, Zech. 12. 10. My sins have Crucified the Lord of glory, and put him to open shame, as well as others; and I am appointed to look on him whom I have Crucified, that my heart may be framed to repentance. There is no object so powerful, to convert the heart of a sinner into true repentance, as the person, love, blood and sufferings of Christ is. This is another blessed and profitable improvement, that we may make of it.

7. We should improve it, in and by hating, loathing, and forsaking of sin; for if Jesus Christ suffered so much for sin, and dyed for sinners, that their sins might not destroy them, and that he might declare what an evil and bitter thing sin is, and to purge us from all iniquity, then we should

ſhould loath and abhor with deteſtation, all ſins, both in our ſelves and others, and as much as poſſible, put away all our abominations out of Gods ſight, and our hearts and hands; to have no more to do with ſuch Idols, which Chriſt hath dyed for, that he might deliver us from them.

Queſt. *What was the third thing, or general head, that you ſaid you ought to endeavor to know?*

Anſw. We were to endeavor to know God, in Jeſus Chriſt, and we gave you ſeveral reaſons why we ſhould, and ought to know God, in, or through Jeſus Chriſt, which we think were ſufficient to convince us.

Queſt. *What is God, or what ſhould you endeavor to know of God, in the Lord Jeſus Chriſt? pray tell me briefly?*

Anſw. It is impoſſible to define or deſcribe God, what he is, for it never entered into the hearts of men, or Angels to conceive what he is. God only knows himſelf to be what he is; but

but we are to endeavor to know him ſo far as he is pleaſed to reveal himſelf in his word through Jeſus Chriſt, and in his works and providences in the World; *For ſecret things belong to God, but thoſe things which are revealed, unto us, and to our children for ever, that we may do all the words of this Law*, Deut. 29. 29. Firſt, the word of God informs us, that God is a Spirit, *Joh.* 4. 24. *God is a Spirit, and they that Worſhip him, muſt Worſhip him in Spirit and truth.* That he is infinite, *Job* 11. 7. *Canſt thou by ſearching, find out God? canſt thou find out the Almighty to perfection?* God is unchangable, *Jam.* 1. 17. *The Father of lights, with whom is no variableneſs, neither ſhadow of turning.* Mal. 3. 6. *For I am the Lord, I change not, therefore the ſons of Jacob are not conſumed.* God is Eternal, *Pſal.* 90. 2. *From everlaſting, to everlaſting, thou art God.* God is infinite, unchangable, and eternal in his being, *Exod.* 3. 14. *And God ſaid*

ſaid unto Moſes, *I am that I am, and he ſaid, thus ſhalt thou ſay unto the children of Iſrael, I am, hath ſent me unto you.* In Wiſdom, and power, *Pſal.* 147. 5. *Great is our Lord, and of great power, his underſtanding is infinite.* In holineſs, *Rev.* 4. 8. *Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.* In Juſtice, goodneſs, and truth, *Exod.* 34. 6. *The Lord, the Lord God, gracious, merciful, long-ſuffering, and abundant in goodneſs and truth,* ver. 7. *Keeping mercy for thouſands, forgiving iniquity and tranſgreſſion, and ſin, and that will by no means clear the guilty.*

Queſt. *Are there any more Gods then one?*

Anſw. There is but *one only true God, and one Mediator between God and man,* 1 Tim. 2. 5. *The Man Chriſt Jeſus.* Joh. 17. 3. *To know thee the only true God.* Deut. 6. 4. *Hear O* Iſrael, *the Lord our God is one Lord.* Jer. 10. 10. *But the Lord, he is*

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the true God, he is the Living God, and an everlaſting King. And this glorious and infinite God, is not divided, but diſtinguiſhed into three perſons, the Father, Son, and Holy Ghoſt, theſe three are one, *Matth.28. 19. Go ye therefore, and teach all Nations, Baptizing them in the Name of the Father, Son, and Holy Ghoſt.* 1 Joh. 5. 7. *For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one.* Joh. 10. 30. *I and my Father are one.*

Queſt. *Who created all things?*

Anſw. God created the Heaven, and the earth, Gen. 1. 1. Heb. 11. 3. *Through Faith, we underſtand, that the Words were framed by the Word of god, ſo that things which are ſeen, were not made of things that do appear.* Gen. 1. 27. *So god created man.*

Queſt. *Is there ſuch a thing as the Providence of god in the World? if ſo, what is the Providence of God?*

Anſw. Yes, there is the Providence

dence of God in the World, which is, or conſiſts in his moſt wiſe, powerful and continual preſerving, ordering, governing, and diſpoſing of all his Creatures, and their actions, *Pſal.* 145. 17. *The Lord is righteous in all his waies, and holy in all his works.* Iſa. 28. 29. *This alſo cometh forth from the Lord of Hoſts, which is wonderful in Counſel, and excellent in working.* Mat. 10. 29. *Are not two Sparrows ſold for a farthing, and one of them ſhall not fall to the ground without your Father.* The Providence of God is over, and in all things, in all the works, words, motions, waies, ſucceſſes, diſappointments, ſins, afflictions, changes, enjoyments, and iſſues of actions. God hath, and ever will have, the Soveraign and abſolute diſpoſing, and ordering of all his Creatures. All their enjoyments, the good things of this life, are all given of him, how, and to whom he pleaſeth, 1 *Chron.* 29. 11, 12, 14. *Thine, O Lord, is the greatneſs,*

and

and the power, and the glory, and the Victory, and the Majeſty; for all that is in Heaven and earth, is thine; thine is the Kingdom, O Lord, and thou art exalted as head over all, both riches and honour come of thee, and thou reigneſt over all, and in thy hand is power and might, and in thy hand it is to make great. But who am I, and what is my people, for all things come of thee, and of thine own have we given to thee. All our troubles and afflictions are of him, *Pſal. 39.9. I was dumb, and opened not my mouth, becauſe thou Lord didſt it.* Gen. 45. 5, 7. *Now therefore be not grieved, nor angry with your ſelves, that you ſold me hither, for god did ſend me before you to preſerve life; and god ſent me before you, to preſerve you a poſterity in the earth, and to ſave your lives by a great deliverance.* So God doth diſpoſe of all to their habitations, Callings, and Places, Gen. 45. Acts 17. 26. *And god hath determined the times before appointed, and the bounds*

bounds of their Habitations. So alſo, by, or *in him we live, move, and have our being*, ver. 28. We might inſtance in many other things, of the common providences of God: but what hath been ſaid, is enough to convince, and ſatisfy, that there is the provident hand of God, over all his creatures, in all their waies, motions, inioyments, afflictions, ſucceſſes and events.

Queſt. *What account doth the Scripture give us of God in Chriſt, or what doth God make known of him ſelf in Chriſt?*

A. God hath revealed himſelf unto men, in Chriſt, in his love, goodneſs, ſpecial grace, providences, and favour; and alſo in his Juſtice, or righteouſneſs, *Exod. 34. 6. 7. and the Lord paſſed by before him, and proclaimed, the Lord God, merciful and gracious, longſuffering, abundant in goodneſs, and truth: keeping mercy for thouſands: forgiving iniquity, tranſgreſſion, and ſin,* 2 Cor. 5. 19. *God was in Chriſt reconciling the world unto himſelf, not imputing their ſins*

sins unto them. 1 Joh. 1. 9. *He is faithful and just to forgive us our sins, and to cleans us from all unrighteousness.* Rom. 3. 26. *To declare, I say at this time, his righteousness: that he might be just, and the justifier of him which believeth in Jesus,* Psal. 31. 19. *O how great is thy goodness which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee.*

Quest. *How, or wherein hath God manifested, or revealed his love, goodness, special grace, providences, and favours?*

Answ. God hath revealed, and manifested his love, in appointing, and giving Jesus Christ his dear Son, to obey the law, suffer, and satisfy his wrath, bring down, and reveal the love of God to sinners, his will, and pleasure to save them, from everlasting destruction. *Joh.* 3. 16, 17. *God so loved the world,* (that is, the world that *Abraham* was to be the heir of, *Rom.* 4. 13. *For the promise that*

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he should be the heir of the world) that he sent his onely begotten Son: that whosoever believeth in him, should not perish, but have everlasting Life; For God sent not his Son into the World to condemn the World, but that the World through him might be saved.

2. In setting his heart upon some, and giving them to Jesus Christ to redeem them, pay their debts for them, to make them righteous, and effectually to save them, *Joh. 6. 37, 39. All that the Father giveth me, shall come to me, and him that cometh to me, I will in no wise cast out. And this is the Fathers will which hath sent me, that of all that he hath given me, I should lose nothing.* Eph. 1. 4. *According as he hath chosen us in him, before the Foundation of the World.* Joh. 17. 6, 9. *Thine they were, and thou gavest them me. I pray for them, I pray not for the World, but for them which thou hast given me out of the World.* Joh. 10. 28, 29. *And I give to them eternal Life,*

and they ſhall never periſh, neither ſhall any man pluck them out of my hand, my Father which gave them me, is greater than all.

3. In promiſing to accept of, and be well-pleaſed with Jeſus Chriſt his ſtanding in our ſtead, and with his profer to ſatisfy Divine Juſtice; for God might have required it of us ſinners, and have damned us, if we did not do what he required of us; But when man could not help himſelf, God freely promiſed to accept of Jeſus Chriſt for us, to do and ſuffer what we, or Mankind was to do, and ſuffer, *Rom.* 8. 3. *For what the Law could not do, in that it was weak through the Fleſh, God ſending his own Son, in the likeneſs of ſinful Fleſh; that the righteouſneſs of the Law might be fulfilled in us,* Pſal. 40. 6, 7, 8. *Heb.* 10. 6, 7. *In burnt Offerings and Sacrifices for ſin, thou hadſt no pleaſure; then ſaid I, Lo, I come to do thy will O God.* Matth. 3. 17. *This is my beloved Son*

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in whom I am well pleaſed. And hence it is ſaid, *That he hath made us accepted in the beloved, to the praiſe of the glory of his Grace,* Eph. 1. 6.

4. The love, goodneſs, and ſpecial providences of God to men, are manifeſted, and revealed, in his taking off ſin, and the guilt, and puniſhment of it, and laying it on Jeſus Chriſt: by which he became the ſinner by imputation, and ſo God came upon him for ſatiſfaction, and puniſhed him moſt grievouſly for ſin, (although he never ſinned,) until divine juſtice had every farthing of the debt that man did owe to God, *Iſa.* 53. 6. 10. 11. *All we like ſheep have gon aſtray: we have turned every one to his own way, and the Lord hath laid on him the iniquities of us all. It pleaſed the father to bruiſe him, he hath put him to grief: when thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed, & the pleaſure of the Lord ſhall proſper in his hand. He ſhall ſee of the travel of his ſoul, and ſhall*

be ſatisfied: by his knowledg ſhall my righteous ſervant juſtify many, for he ſhall bear their iniquities. Here is wonderful love, that God ſhould charge the ſinnes of men on his Son, and puniſh him, that he might in juſtice acquit, and clear the guilty creature. Thus is the love of God, revealed to men, onely in the Lord Jeſus Chriſt.

5. God loves man, becomes their father, and they become his adopted Sons, and daughters, onely in, and through the Lord Jeſus Chriſt; for God is their enemy, and they are Gods enemies, out of Chriſt. *Gal.* 4. 4. 5, 6, 7. *God ſent forth his Son, to redeem them that were under the law, that we might receive the Adoption of ſons. And becauſe ye are ſons, God hath ſent forth the ſpirit of his Son into your hearts, crying, Abba father, wherefore thou art no more a ſervant, but a ſon, and if a ſon, then an heir of God through Chriſt,* So that God loves them, and carries it towards them, owns, and bleſſeth them

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as his adopted children onely in the Lord Chriſt. And they may, and can go to him and call him their father, in, and by Jeſus Chriſt, and pray for ſuch promiſed bleſſings as he giveth to his adopted ſons, and daughters.

6. All the Attributes of God are full of grace, and comfort to believers, in, and through Chriſt: and they are all revealed to them, through him, to be the objects of their faith, hope, and comfort: as his *power, dominion, greatneſs, wiſdom, abſolute ſoveraignty, juſtice, omnipotency, allſeeing, unchangableneſs, holyneſs, Immenſity, eternity; and his love, mercy, and goodneſs*: They are full of ſweetneſs, and comfort to the faith, and hope of believers, in Chriſt: but they are (eſpecially ſome of them) full of terrour to perſons out of Chriſt, that do not look upon them, in, and through Chriſt. Therefore we muſt endeavour to know God in Chriſt:

7. God promiseth all good things to man in Christ, he hath in him only promised to give grace, and glory to men: every vein of his love runs through Christ to us, 2 *Cor.* 1. 20. *All the promises of God, are in him, yea, and Amen.* Gal. 3. 14 *That the blessing of* Abraham *might come on the Gentiles through Jesus Christ: that we might receive the promise of the spirit through faith.* Promises of grace, Promises to the use and exercise of grace, promises of assistance, acceptance, and rewards from God; are all made, and given forth to us in Christ: so that we cannot claim any promise, or mercy from God, but in and through Jesus Christ: and when ever God performs any promise to us, or in us, it is through Christ.

8. Gods special providences, wherein his love, grace, and goodness is abundantly manifested unto his people; are onely special, and blessed providences to them, in, and through

Jesus

Jeſus Chriſt: Becauſe God loves them with peculiar, and ſpecial love in Chriſt; therefore he doth exerciſe, ſpecial and peculiar providences, over, and towards them. When God chaſtizeth them, it is for their good: when he greatly afflicts them, *it is to make them partakers of his holyneſs*, and to manifeſt himſelf the more fully, and graciouſly unto their ſouls: for did God afflict them onely as their ſoveraign Lord, he would harden their hearts, and utterly deſtroy them; and not in the leaſt profit, or better them; as he is pleaſed to do in Chriſt, *Rom.*8.28. *And we know that all things work together for good, to them that love God, to them that are the called according to his purpoſe.* Iſa. 27. 8.9. *In meaſure when it ſhooteth forth, thou wilt debate with it: he ſtayeth his rough wind in the day of the Eaſt wind. By this therefore ſhall the iniquity of* Jacob *be purged, and this is all the fruit to take away ſin.* Heb. 12.10,11. *But*

he for our profit, that we might be partakers of his holyneſs. Now no chaſtening for the preſent, ſeemeth to be Joyous, but grievous: nevertheleſs, afterward it bringeth, or yieldeth forth the peaceable fruits of righteouſneſs, unto them which are exerciſed thereby. And bleſſed David tells us, that he had experienced the truth of theſe things, *Pſal.* 119. 67.71. *Before I was afflicted, I went aſtray, but now have I kept thy word. It is good for me that I have been afflicted, that I might keep thy Statutes.* God out of Chriſt, as a Soveraign Lord, aſſures us, that the Soul that ſinneth, ſhall dye, *Gen.* 2. 17. That there is neither love, nor mercy for him; and that his providences ſhall be full of terror, blackneſs, darkneſs, and death. God in Chriſt gives his people common things, as food, raiment, and health, in ſpecial love and mercy. He protects, and ſupports them in Chriſt in ſpecial love: for out of Chriſt, God is an enemy, and

a conſuming Fire unto men. Therefore we ſhould labour to know God, yea, and our God too, in Jeſus Chriſt.

9. God in Juſtice doth pardon, help, and accept perſons in Chriſt; when in Juſtice he doth puniſh, forſake, and reject ſuch as he doth not know, look upon, and own in Chriſt. So that Believers may freely, and comfortably look upon, and apply themſelves to Gods Juſtice for pardon, and many other Spiritual mercies; for mercy and truth, or Juſtice, have met together in Chriſt, *Pſal.* 85. 10. *Mercy and truth are met together; Righteouſneſs and Peace have kiſſed each other.* God is a moſt lovely, glorious, and aimiable object in Chriſt, to believers; they can look upon his Juſtice and not be afraid of it. Through Chriſt, there is nothing but love, and mercy, in Juſtice, to Saints; and they may, and muſt go unto, and make as free and conſtant uſe of Juſtice

ſtice as mercy, in all their neceſſities, for all their ſpiritual ſupplies, *Iſa.* 41. 10. *Fear not thou Worm* Jacob, *for I am with thee, be not diſmayed, for I am thy God; I will ſtrengthen, yea, I will help thee, yea, I will uphold thee, with the right hand of my Righteouſneſs or Juſtice.* Rom. 3. 26. *To declare, I ſay, at this time his righteouſneſs, that he might be juſt, and the juſtifier of them which believe in Jeſus.* 1 Joh. 1. 9. *If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs.* Micah 7. 20. *Thou wilt perform the truth to* Jacob, *and mercy to* Abraham, *which thou haſt ſworn unto our Fathers from the days of old.*

10. God looks on all believers, in and through Jeſus Chriſt, as lovely and excellent perſons; but when he looks on perſons as a Soveraign Lord, out of Chriſt, they are all to him moſt loathſom and abominable, *Rom.* 3. 19. *All the World is guilty before*

fore God. It is Jeſus Chriſt only, that makes them lovely and acceptable in his ſight, with his *righteouſneſs and holineſs,* 1 Cor. 1. 30. *He is made of God unto Believers, righteouſneſs, and ſanctification.* 2 Cor. 5. 21. *That they may be made the righteouſneſs of God in him.* Cant. 4. 7. Saith God, and Chriſt, *Thou art all fair my love, there is no ſpot in thee.* Ezek. 16. 13, 14. *And thou waſt exceeding beautiful, and thy renown went forth among the Heathen for thy beauty; for it was perfect, through my comelineſs, which I had put upon thee, ſaith the Lord God.*

11. God hath in Chriſt engaged, and bound himſelf to perſons, to be their God, and their exceeding great reward. He hath engaged and commended all his Attributes unto men through Jeſus Chriſt, for their preſent, and eternal happineſs. Himſelf, and all his goodneſs, power, wiſdom, greatneſs, holineſs, Juſtice, mercy, love, and All-ſufficiency, is theirs in Chriſt.

Chriſt, *Gen.* 17. 7. *I will eſtabliſh my Covenant between me and thee, to be a God to thee, and to thy ſeed after thee.* Gal. 3. 14. *That the Bleſſing of* Abraham *might come on the* Gentiles *through Jeſus Chriſt.* So that in Chriſt, we ſhould endeavor to know God.

12. God in Chriſt, doth accept of, is well pleaſed with, and will abundantly reward our poor mites of duty, and ſervice: that little we can do, to honour him, ſhall find favour with him in Chriſt, if we are believers. whereas God looking upon, and accounting, or reſpecting perſons out of Chriſt, he neither can, nor will accept of, or reward with ſpecial favour any thing they do, or can do: but curſes them in their doings, becauſe he hates, or loaths their perſons, out of Chriſt; and becauſe they fail, in any thing they do: and not exactly doing it according unto the ſtrictneſs of his law. 2 *Cor.* 8. 12. *If there be firſt*

a willing mind it is accepted, according unto what a man hath, and not according to what he hath not. God in Chriſt doth pitty, and indulge his people in all their weakneſſes, through Chriſt. *Pſal.* 103.13,14. *Like as a father pittieth his chidlren: ſo the Lord pittieth them that fear him; for he knoweth their frame, and remembreth that they are but duſt.* And the Goſpel informes us, that the poor womans two mites were accepted. *The Saints ſhall have the reward of their doings from god, through Chriſt.* Iſa. 3.10. Heb.6.10. But God ſaith to ſuch perſons, as he doth not look upon in Chriſt, *Bring no more oblations in vain, incenſe is an abomination unto me: the new Moons and Sabbaths, the calling of Aſſemblies I cannot away with, it is iniquity; My Soul hateth them, they are a trouble unto me, I am weary of them.* ver. 16. *When ye ſpread forth your hands, I will hide mine eyes from you; yea, and when ye make many prayers, I will not hear.*

Such

Such cannot at all pleaſe God, *Rom.* 8. 8.

Queſt. *What uſes and improvements, ſhould, or may you make of the account you have now given of God in Jeſus Chriſt, or what bleſſed advantages may you make of theſe truths, to, and for your own Souls? pray tell me briefly?*

Anſw. Firſt, We ſhould improve it to our conviction and information, that we have lived in great errors and miſtakes in our minds and fancies concerning God. We thought that God was merciful, and that we might have favours from him; have to do with him, and pray unto him, becauſe we heard he was good and gracious; but we did not endeavor to know him, nor conſider of him, in and through Jeſus Chriſt. Oh what groſs and dangerous errors have we lived in. We would ſomtimes ſay to him, *Our Father*, but did not underſtand, or conſider how God is a Father

ther; that he is the Father of his adopted Children, only in and through Jeſus Chriſt. The Lord Chriſt tells us, *That no man cometh unto the Father, but by him.* So God appears to none, but through Chriſt; for he is the only way wherein God and men do meet, *Joh.* 14. 6. *I am the way, the truth, and the Life, no man cometh unto the Father, but by, or through me. He that hath ſeen me, hath ſeen the Father. Believeſt thou not that I am in the Father, and the Father in me. Believe me, that I am in the Father, and the Father in me,* ver. 9, 10, 11. Thus Jeſus Chriſt convinceth us, that we have lived in a great miſtake through ignorance, blindneſs, and inconſiderateneſs.

2. We ſhould improve it in humbling our ſelves before God, for our ignorance, and great negligence; and careleſſneſs, in neither knowing, conceiving of, nor calling on, or making uſe of God aright; as God hath appoint-

pointed, and we were bound to do: for we provoked the Lord greatly therein: and it was a thouſand to one, that God had not appeared a conſuming fire to us, and have cut us off, for our great error as he did *Vzzah.* 2 Sam. 6. 7. *And God ſmote him for his error, and there he died before the Lord.* So alſo *Nadab, and Abihu,* Levit. 11. 12. *And they offered ſtrang fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and and they died before the Lord.* So we did not conceive, or draw nigh unto God aright, as in, and through Jeſus Chriſt onely: and ſo we neither did, or could worſhip God aright. Therefore we ſhould humble our ſouls before the Lord, for our great ſin; and earneſtly entreat him now, in the Lord Jeſus, to give us ſound repentance for it.

3. We ſhould ſeriouſly, diligently, and heartily improve it, in endeavouring

voring to know God in Jeſus Chriſt, more fully, and clearly, that ſo we may love, honour and worſhip him as the one only true God, who is a Spirit, infinite in love, goodneſs, holineſs, and mercy, in, and through Chriſt. That we may fear and obey him, and give him the honour due unto his Name, in and by Jeſus Chriſt. *For thoſe that know him in Chriſt, will put their truſt in him*, Pſal. 9. 10. They will love him, they will ſerve, honour, and obey him as their well-pleaſed, and reconciled God. Such will not dare to ſin freely, knowingly, and boldly againſt him, as do truly know him, as revealed in the Goſpel, in and through Chriſt. For God in Chriſt is revealed to be a God of love, grace, mercy, goodneſs, and of peace, pardon, and acceptance; and ſo he is a moſt lovely, comfortable, drawing, and acceptable object, to all that know him aright in Chriſt.

4. We ſhould improve the diſcoveries of God in Chriſt, in trying, and examining our States, and conditions; if we be truly, and really reconciled to God. *For as God hath been reconciling himſelf to men, and men to himſelf:* As he hath given himſelf to men, in Chriſt, to be their God, *Gen.* 17.7. *And ſet apart ſome perſons, to, and for himſelf,* Pſal. 4.3. So it doth very much concern us, to make a ſpeedy, and thorow ſearch into our ſelves, if we be reconciled to God, through Chriſt: if we are ſet apart for God, and God hath by the power, light, and life of his grace, ſet our ſelves apart from ſin and vanity, for God: whether we have given up our ſelves wholy to God, in the Lord Jeſus, and choſen God for our God, in Jeſus Chriſt; as a God reconciled and well pleaſed, in Chriſt: as a God pardoning iniquity, tranſgreſſion, and ſin. For what good will the bare knowledg of theſe things do us? what ad-

advantage have we by knowing that God is a God of love, mercy, goodneſs, and peace unto men in Chriſt, except we have an intereſt in him, are reconciled to him, and do claim him in Chriſt as our God? believe in him, love, honour, and ſerve him as our God, and as ſuch a God, in Jeſus Chriſt to our ſelves? and ſurely, if God be our God in Chriſt, we have *choſen him*, for our God in him: We have given up, and made over our ſelves to him, as his, and to be wholy his for ever, and not our own. We do in ſome meaſure believe in him, in, and through Chriſt, as he hath manifeſted himſelf in Chriſt. We do love him with a hearty and peculiar love, are grieved, and do account it our ſin and miſery, that we do love him no more. We do value his love and grace in Chriſt, more than all the World. If we are the Lords, we do expreſs and manifeſt our love to him, *in keeping his Commandments,*

and in doing thoſe things which are well pleaſing in his ſight, as Jeſus Chriſt directs us, *Joh.* 14. 15. and in *Joh.* 3. 22. We will not, we cannot, yea, we dare not own God in Chriſt for our God, and yet *have fellowſhip with the unfruitful works of darkneſs*, Eph. 5. 11. *For what fellowſhip hath light with darkneſs, or a ſervant of God with ſin.* God calls all ſuch perſons off from ſin, unto himſelf, from their own waies, to his holy waies, and hath ordained, that every perſon that calls him *Father, ſhould depart from iniquity, and paſs the time of their ſojourning here in fear*, 2 Tim. 2. 19. 1 Pet. 1. 17. If we cannot find that God is our Father, reconciled to us in Chriſt, and that we are his children, reconciled to him in Chriſt, then we ſhould improve it.

5. In uſing the means God hath appointed us, and taking the courſe he hath directed ſinners unto, that we may be reconciled unto God by

by Jeſus Chriſt, that God may pardon us, and be our God. We muſt make haſt, and go to God in the name of Jeſus Chriſt, and entreat him to be our God, to pardon and accept us for his children; to give us the Spirit of adoption, to draw and encline our hearts unto him, that we may untainedly, and with full purpoſe of heart come to him, and cleave unto him in Chriſt. We muſt break our League with ſin, with all our old waies, and vanities, and become the Lords in Soul, in Body and Spirit; and entreat him earneſtly *to receive us graciouſly*, as they in *Hoſea* 14. 2. O God, for Chriſt Jeſus ſake, O for thy promiſe ſake, do thou take away all iniquity from me. O Lord, juſtify me through thy dear Sons blood, and righteouſneſs, and ſpeak peace, and comfort unto my Soul. We muſt alſo conſider, ponder well, and apply it, that God is gracious, merciful and long-ſuffering, and that he

is willing that the worſt, and vileſt of ſinners ſhould come to him in Jeſus Chriſt, for pardon, peace, and all grace, and that God hath not excluded us, but ſaith, and graciouſly propoſeth to whoever will, to come, and accept of his love freely, without money, and without price. And that Jeſus Chriſt hath ſatisfied divine Juſtice, and procured pardon, peace and acceptance with God, for all commers to him; and that Jeſus Chriſt ever liveth to make interceſſion. And we muſt wait until it ſhall pleaſe God to anſwer us graciouſly, as he hath promiſed to do; for that which is promiſed and purchaſed to, and for all that come to God by Jeſus Chriſt in a right manner, ſhall be granted, and performed, *for God is faithful who hath promiſed*, and called us into fellowſhip with himſelf. And he hath pronounced them bleſſed, that wait for him in the waies he hath appointed them.

6. If

6. If we can find that God hath graciouſly drawn us unto, and intereſted us in himſelf: that he is our God, and that we are his people: then we ſhould improve it in a way of loving, and practical thankfulneſs to God. For if God hath given himſelf in Jeſus Chriſt unto us, called, and taken us unto himſelf, to be his peculiar people, to love, own, and bleſs us, as his dearly beloved freinds: then what thanks ſhould we returne to God for his great love? we ſhould live all our dayes in praiſes, and thankſgivings. It is but reaſonable that if God hath given himſelf in Jeſus Chriſt, to us, but that we ſhould give up our ſelves againe to him, in thankfulneſs. That if he hath, and doth ſo much love us in Chriſt, but that we ſhould love him againe, with all our hearts, and ſouls. That God having given us to Chriſt, and Chriſt to us, purchaſed, and dearly bought, us for himſelf that we might be *A pe-*

culiar people zealous of good works. Tit. 2.14. *But that we ſhould live unto him,* 2 *Cor.* 5.14.15. *And that we being not our own, but bought with the price of Jeſus Chriſt his blood, we ſhould glorify God, with all our ſouls, and bodies, which are the Lords.* 1 *Cor.*6.20. We ſhould earneſtly, heartily, faithfully, and conſtantly devote our ſelves, ſervices, and all our inioyments unto God, in a way of thankfulneſs. We ſhould watch, and pray againſt all ſin, that we may not provoke ſo holy, and loving a God, as he hath been and ever will be unto us; and grieve the holy ſpirit, who hath enlightened our hearts, united us to Jeſus Chriſt, and begun to build us up unto eternal life; but do all we can to pleaſe him, and bring forth fruits worthy of our profeſſion. Theſe are ſome of the improvements we ſhould make of it.

7. We ſhould improve it by way of encouragement; ſupporting, and com-

comforting our ſpirits, as Jeſus Chriſt ſaid unto his diſciples, *Luk.* 12. 32. *Fear not little flock, it is your fathers good pleaſure to give you a Kingdom:* To encourage them in their work, and ſufferings for Chriſt. So we may greatly comfort, and encourage our ſelves, in Gods loving us in Chriſt (if we believe in him) reconciling himſelf to us, and us to himſelf, by Jeſus Chriſt. That when God might not in juſtice, according to law, love, pardon, accept, and ſave ſouls from Hell, when they had ſinned: ſhould be pleaſed to find out, and appoint ſuch a way, through Jeſus Chriſt, to manifeſt his love, and grace in: and that when the poor ſinfull, periſhing creature was without hope of any ſuch way or means. This love, and contrivement was hid in God, and himſelf onely could project, and bring it to light; and he did it of, and by himſelf: and therefore to him be all the glory. God had

his heart earning after miserable men and therefore when he could not set his heart upon them, as they were in themselves: he made choice of Jesus Christ to love, and pardon them in. All which shews, how greatly God doth love all such as believe: and that if he contrived the way himself, of loveing, pardoning, and accepting persons, and that in, and through his own dear son: then certainly, he is wiling to love them still; notwithstanding their sinful weaknesses, and that the sins of believers cannot withdraw, or alienate the love, and good will of God from them.

8. We should improve it for direction to shew us how we should look upon God, and how we should go to him in all our needs, and with all our thank-offerings, in, and through Jesus Christ. We should have our eye on God, and Jesus Christ together, and not so much as speak, or think of God, but in Jesus Christ.

Chriſt. And indeed, did we well underſtand, and conſider what God is out of Chriſt, we ſhould not dare to look on God, but through Chriſt: for he is a conſuming fire out of Jeſus Chriſt, *And with him is terrible Majeſty.* Heb. 12. laſt.ver. Job 37. 22. And did we underſtand, and conſider, what a lovely, comfortable, and deſireable object of our faith, love, and hope God is, we ſhould alwaies endeavour to behold him in Jeſus Chriſt: for all our priviledge of free, and nigh acceſs to God, is through Chriſt: and all the fountain of Gods love to men, is opened in Jeſus Chriſt; all the favours, graces and comforts, that God gives to his people, do flow to them through Chriſt; and to ſpeak with fear and reverence, God cannot now give forth, or beſtow his love and grace any other way then by the Lord Jeſus Chriſt.

Queſt.

Queſt. *Now tell me what was the fourth thing or general head that you ſay you ought to endeavor to know?*

Anſw. We ſhould endeavor to know how God hath appointed, and directed perſons in his Word, how they may be reconciled to God, have their ſins pardoned, and perſons accepted with God.

Qu. *Very well, then pray tell me what inſtructions God hath given you in his word, how you may be reconciled to God, pardoned, and accepted: and alſo, how you ſhould look for, and labour after theſe great, and rich mercies?*

Anſw. We ſhall anſwer you as well as we can. Firſt, God was pleaſed out of his free love and grace, to ſet a part and appoint many ſinners, to obtain grace, and ſalvation by Jeſus Chriſt, *Pſal.* 4. 3. *But know, that the Lord hath ſet apart him that is godly for himſelf,* 1 Theſſ. 5. 9. *For God hath not appointed us unto wrath, but to obtain Salvation by Jeſus Chriſt.* Eph.

1. 4. *Having chosen us in him, before the Foundation of the World.*

2. God made choice of the Lord Iesus Christ, to pardon and save them, only in and by him, that he should have the care and charge of *bringing many Sons to Glory*, Isa. 42. 1. *Behold my servant whom I uphold, mine Elect in whom my Soul delighteth: I will put my Spirit upon him, he shall bring forth Judgment to the Gentiles*, 1 Pet. 2. 4, 6. *To whom coming as to a living stone, disallowed indeed of men, but chosen of God and precious. Behold, I lay in* Sion *a chief corner stone, elect, and precious.* Psal. 89. 19. *Then thou spakest in Vision to thy Holy one, and saidst, I have laid help upon one that is Mighty: I have exalted one chosen out of the people.*

3. Jesus Christ accepted of the work, and charge which God put into his hand, and according to Gods appointment, he did perform it, and God himself did approve, and accept

cept it, and did justify Christ, as having done the will of God to the utmost for the saving of souls, *Joh.* 9. 4. *I must work the works of him that sent me while it is to day.* *Joh.* 8. 29. *For I do alwayes the things that please him.* *Joh.* 17. 4. *I have glorified thee on the earth, I have finished the work thou gavest me to do.* 2 Pet. 1. 17. *For he received from God, honour, and glory, when there came such a voice to him from the excellent glory; This is my beloved Son in whom I am well pleased.* Rom. 1. 4. *And declared to be the Son of God, with power, according to the Spirit of Holiness, by the Resurrection of Christ from the dead.*

4. The Lord Christ, by Gods order and appointment, having done his work for the saving of sinners, fully satisfied the demands of Divine Iustice, ascends up into glory, carries up our nature with him, and sits down on Gods right hand, 1 *Tim.* 3. 16. *God was manifested in the Flesh,*

in-

juſtified in the Spirit; ſeen of Angels, Preached unto the Gentiles, believed on in the World, received up into glory. Heb. 1. 13. *But to which of the Angels ſaid he at any time, Sit on my right hand, until I make thine enemies thy Footſtool.* Rev. 3. 21. *He that overcommeth, ſhall ſit with me in my throne, even as I have overcome, and am ſate down with my Father on his Throne.*

5. Jeſus Chriſt, by the appointment of the Father, doth ever live to make interceſſion in Heaven for all that the Father gave unto him, appearing as a great High Prieſt in the preſence of God, for all that do ſincerely come unto him, rejecting their own righteouſneſs, and ſuppoſed goodneſs, debaſing and condemning themſelves, and do wholly rely on Chriſt, his merit, intereſt, and interceſſion for acceptance with God, *Joh.* 14. 16. *I will pray the Father, and he ſhall give you another Comforter.* Rom. 8. 34. *It is Chriſt that dyed, yea rather*

that

that is risen again, who is at the right hand of God, who also maketh intercession for us. Heb. 7. 25. *Wherefore he is able to save to the uttermost, all that come unto God by him, seeing he ever liveth to make intercession for us.* Heb. 9. 24. *For Christ is not entred into the holy places made with hands, but into Heaven it self, now to appear in the presence of God for us.*

6. God the father, and Jesus Christ, have ordained, and appointed, that all men do believe in him, according as he is made of God unto us, and for us, in order to their being saved by him, *Joh. 6. 29. Jesus answered, and said unto them, this is the work of God, that ye believe on him whom he hath sent.* Joh. 14. 1, *Ye believe in God, believe also in me.* 1 Joh. 3. 23. *This is his commandment, that you should believe in the name of his Son Jesus Christ.* Joh. 3. 16. *God gave his onely begotten Son, that whosoever believeth in him, should not perish but have*

have everlaſting life. verſe 17. *For God ſent not his Son into the world, to condemn the world, but that the world through him might be ſaved.*

7. The Lord Jeſus Chriſt, in order unto perſons believing in him, hath cauſed, and appointed a glorious Goſpel to be written, and preached unto them; to open and make known the purpoſes, and glorious deſignes of God, the grace, obedience, death and fulneſs of Jeſus Chriſt: The ends for which he was ſent, the work he hath done, the acceptance it and him hath found; the freeneſs and willingneſs of God, and Chriſt to ſave ſouls: That God is reconciled, ſatisfied and well pleaſed with his offering and atonement; that whoever will, may come to him, and be ſaved, and that this is not only the will of Jeſus Chriſt, but alſo of God the father that ſent him, *Joh.* 6. 38. 39. 40. *For I came down from Heaven, not to do my own will, but the*

will of him that sent me; and this is the fathers will which hath sent me, that of all that he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth in him, may have everlasting life. Mark. 16. 15. *And he said unto them, go ye into all the world, and preach the gospel: he that believeth shall be saved, but he that believeth not shall be damned.* Act. 26. 18. *Unto whom now I send thee, to open their eies, and to turn them from darkness to light, and from the power of Satan unto god, that they may receive forgiveness of sins.* 2 Tim. 1. 10. *But now is made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death and brought life, and Immortality to light through the gospel.* vers 11. *Whereunto I am appointed a preacher.*

8. In order to the knowing of, and believing in Jesus Christ, and in God

God through him, the holy ſpirit is promiſed, and accordingly given forth unto men, to teach, and enlighten their minds, to draw and enable them to believe: as God hath appointed, and commanded, in order to the remiſſion of their ſins, acceptance, and ſalvation: and that in, and through the goſpel preached, and publiſhed. *Gal.* 3. 2. *This only would I learn of you, received ye the ſpirit, by the works of the law, or by the hearing of faith.* Gal. 4. 6. *And becauſe ye are Sons, God hath ſent forth the ſpirit of his Son into your hearts.* 1. Theſ. 1. 5. *For our Goſpel came not to you in word onely, but alſo in power, and in the holy Ghoſt.* Act. 10. 44. *While* Peter *ſpake theſe words, the holy Ghoſt fell on all them which heard the word.* This Chriſt promiſed in his dying Sermon, in the 14, 15, and 16. Chapters of *John*: and that he would be with his miniſters, by his ſpirit, unto the worlds end. *Matth.*

28. 18, 19, 20. It is the holy Spirit that causes the Word of the Gospel to fall with converting power and efficacy on the hearts of men; to open their blind eyes, to turn them from darkness unto light; to draw and encline their hearts to believe.

9. The Lord Jesus, with his Fathers consent, and concurrence (for God and Christ have one will, *Joh.* 10. 30. *I and my Father are one*) doth greatly encourage poor sinners, that are weary and heavy laden, that are in their own sight, poor, miserable, blind, and naked; that are hungry, thirsty, and naked, to come freely, believingly, boldly, and comfortably unto him.

1. By the extent of his call to men, *Rev.* 22. 17. *Whosoever will, let him come, and take of the Water of Life freely.* Isa. 55. 1. *Oh every one that Thirsteth, come ye to the Waters.*

2. By

2. By promising to ease them, to take off their pressing burdens from them, whatever they are; to satisfy their thirst, and to feed their hunger, *Matth.* 11. 28, 29. *Come unto me all ye that are weary, and heavy laden, and I will give you rest; and you shall find rest unto your Souls.* Joh. 7. 37. *Jesus stood and cryed, saying, If any man thirst, let him come unto me and drink.* John 6. 55. *For my Flesh is meat indeed, and my Blood is Drink indeed.*

3. By his gracious profer to help and draw poor Creatures to him, when they are endeavouring with their little strength, light, and faith, to come to him in obedience to his call, *Prov.* 1. 23. *Turn you at my reproof; Behold I will pour out my Spirit unto you, I will make known my words unto you.* Isaiah, 41. 17. *When the Poor and needy seek Water, and there is none;*

I the Lord will hear them, I the God of Jacob will not forsake them: I will open Rivers in the Desert. Isa. 41. 14. *Fear not thou worm Jacob, I will help thee.*

4. By informing them, that it is the real will, and desire of God his Father, as well as his, that convicted sinners should come to him, and be eased, and saved of their burdens and troubles, saved from the guilt of sin, and the wrath of God, as the reward of sin, *Joh.* 6. 38, 39, 40. *For I came down from Heaven to do the will of him that sent me, and this is the will of him that sent me, that all that see the Son, and believe in him, might not perish, but have everlasting Life:* And the instance of the Prodigal Son is full of encouragement to all serious comers unto Christ, *Luke* 15. 18, 20, 21, 22. Saith the Prodigal Son, *I will arise, and go to my Father, & say unto him, Father I have sinned against Heaven, and before thee, and am no more worthy to be cal-*

called thy Son. And he arose, and came to his Father. But when he was yet a great way off, his Father saw him, and had compassion on him, and ran, and fell on his neck, and kissed him.

5. Jesus Christ doth greatly encourage, and draw poor perishing sinners unto him, by assuring them, *That whoever comes unto him, he will in no wise cast them out, Joh. 6. 37.* that is, he will not reject them, or any way discourage them, but lovingly accept and entertain them, notwithstanding their sins; for God doth engage that Jesus Christ shall not, will not *break the bruised Reed, nor quench the smoaking Flax, but bring forth Judgment unto Victory,* Isa. 42. 3. But they shall find him a *merciful, and faithful High Priest, who hath compassion on the ignorant, and on them that are out of the way; and that they may come boldly unto the Throne of Grace, that they may obtain favour and Grace to help them in all their needs,* Heb. 2.

17. *Heb.* 4. 15, 16. Thus doth God and Jeſus Chriſt encourage, and draw with theſe, and many other like motives and Arguments, poor ſinners unto himſelf.

10. The bleſſed God doth regenerate, convert, enlighten, enliven, and encline the hearts of perſons, in order to the enabling of them, to do what he requires of them in the way of pardon and ſalvation, which he hath freely promiſed and profered, of his meer grace and love, *Tit.* 3. 5. *Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us by the waſhing of Regeneration, and renewing of the Holy Ghoſt.* John 3. 5. *Except a man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God.* Acts 26. 18. *To open blind eyes, and to turn men from darkneſs to light.* 1 Pet. 2. 9. *That we ſhould ſhew forth the Vertues of him that hath called us out of darkneſs,*

neſs, *into his marvellous light.* Eph. 2. 5. *Even when we were dead in ſins, hath quickned us together with Chriſt.* John 6. 44. *No man can come to me, except the Father which hath ſent me, draw him.* The Light, love, power, and grace of Jeſus Chriſt is planted in that Soul that ſhall be ſaved, whereby they are enabled to know in whom they ſhould believe, come unto, and believe in him whom they know: To make a cordial and ſingle choice of Jeſus Chriſt for their Saviour, Lord and King, Prieſt and Prophet, as the great Ordinance and appointment of God for the redeeming and ſaving of Souls. To go to God in him, and chuſe him for their reconciled God, to love, pardon, accept, and ſave them; and yielding up themſelves to him, to believe in him, fear, love, and honour him in Jeſus Chriſt, as their reconciled God and Father.

This

This is the way of free grace in ſaving ſouls, in bringing many Sons and daughters to glory on Gods part. But in the next place, we are to know and conſider what is the duty of all ſuch as will be ſaved in the Lords way; what God hath appointed them to do in order to the bleſſed ends of the grace of God, beſtowed on men for the capacitating, and enabling them to comply with, and conform unto the gracious ends and deſigns of God in Chriſt, for their Salvation and eternal happineſs.

1. They are appointed and commanded to believe in Jeſus Chriſt, and in God, by and through him; to roule, or caſt themſelves, and all their ſpiritual and eternal concernments on Jeſus Chriſt, and on God the Father in him; to apply and appropriate Chriſt, his obedience, death, Reſurrection, fulneſs, and intereſt to themſelves, *Joh.* 14. 1. *Let not your hearts be troubled, ye believe, or believe*

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ye in God, believe alſo in me. 1 Joh. 3. 23. *This is his Commandment, that we ſhould believe on the Name of his Son Jeſus Chriſt.* Joh. 6. 29. *This is the work of God, that ye believe in him whom he hath ſent.* Acts 16. 30, 31. *And he brought them out, and ſaid, Sirs, what muſt I do to be ſaved. And they ſaid, believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thy houſe.* Mark 16. 16. *He that believeth, ſhall be ſaved, but he that believeth not, ſhall be damned.* Thus, by mens accepting of, and believing in Jeſus Chriſt, and God in him, with a peculiar Faith, wrought in them by the Word and Spirit of God, they are pardoned, accepted, and ſhall be ſaved. God, and Jeſus Chriſt hath appointed, that thus ſhall be done of men, in order to their Salvation by Chriſt; but not with any conceit of merit, or deſert in any meaſure, but all of free grace through Chriſt, though through, in, and by the Faith,

or believing required, and appointed, *Epheſ.* 2. 8. *For by Grace are ye ſaved through Faith, and that not of your ſelves, it is the gift of God.*

2. All ſuch as will be, or deſire to be pardoned, accepted, and ſaved by Jeſus Chriſt, are appointed, commanded, and enabled to repent of their ſins, with godly ſorrow, for offending God by their ſins, and with godly purpoſes, full, and free reſolutions, hearty, and unfeigned endeavors, to forſake all their ſins for ever; and all this, in the faith, and hope of pardon and acceptance with God through Chriſt, by the power and life of the ſpecial grace of God in their hearts, and the effectual aſſiſtance of the Spirit of God enabling of that Grace. This Jeſus Chriſt is ſaid to be exalted to give. *Acts* 5. 31. *Him hath God exalted to be a Prince, and a Saviour, to give repentance unto* Iſrael, *and remiſſion of ſins. This he*

came

came to call ſinners unto, Matth. 9. 13. This is promiſed to men, *Zech.* 12. 10. *They ſhall look on him whom they have pierced, and mourn, and be in bitterneſs of Soul.* Jer. 3. 19. *And they ſhall call me, My God, and my Father, and ſhall not turn away from me.*

3. Such are appointed, and called to give up, and make themſelves wholy over to Jeſus Chriſt, accounting themſelves to be no more their own, to live unto themſelves, but wholy, and only the Lords, their ſouls, bodies, ſpirits, and all the mercies they do receive from God, are all to be dedicated and devoted unto him; and as the Spirit of God doth enable them thus to do, ſo they do freely & actually do it, and not in purpoſe and deſire only, as hypocrites may do; but they do it willingly, chearfully, and heartily, as their duty, as that which they do ow to God, & glad they are that they have ſouls, bodies, or any thing to

to offer up to God, as an expreſſion of their love, and fruit of their ſincere deſires. Jeſus Chriſt calls for the whole, and they have it ready for him. This is enjoyned, 2 *Cor.* 5. 15. *That they that live, ſhould not henceforth live unto themſelves, but unto him that dyed for them, and roſe again.* Cant. 2. 16. *My Beloved is mine, and I am his.* 1 Cor. 6. 20. *For ye are bought with a price, therefore glorify God with your bodies and ſpirits, which are the Lords; for ye are not your own,* ver. 19. Hence ſayes the Prophet *David, Lord, I am thy Servant, truly I am thy ſervant,* Pſal. 116. 16. And *Pſal.* 103. 1, 2. He devotes all to God, *Bleſs ye the Lord, O my Soul, and all that is within me, bleſs his holy Name. Bleſs the Lord O my Soul.* God will have our hearts, and deareſt love, and choice affections, *Matth.* 22. 37. *Jeſus ſaid unto him, thou ſhalt love the Lord thy God with all thy heart, with all thy Soul, and with*

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all thy mind. Matth. 4. 10. *Thou ſhalt Worſhip the Lord thy God, and him only ſhalt thou ſerve.*

4. Such are appointed, required, and enabled to chooſe Jeſus Chriſt upon his own terms, freely, chearfully, and willingly; Not to demur on it, and make excuſes, and deſire that Jeſus Chriſt would abate them ſomthing of his demands, as they in *Luke* 14. 16, 17, 18. *Then ſaid he unto them, A certain man made a great Supper, and bade many, and ſent his ſervant at Supper time to ſay to them that were bidden, Come, for all things are now ready. And they all with one conſent began to make excuſe; the firſt ſaid, I have bought a piece of ground, and I muſt needs go and ſee it, I pray thee have me excuſed.* Matth. 8. 21. *And another of his Diſciples ſaid unto him, Lord, ſuffer me firſt to go and bury my Father. But Jeſus ſaid, Let the dead bury their dead, follow me.* But ſuch as do truly believe, and ſhall be ſaved,

ved, they do very well like of Jesus Christ his terms; they do not account them grievous, but blessed and acceptable terms: and the Lord Jesus will be accepted upon no other terms than what himself hath appointed: and all such persons as the Lord doth accept, and receive into favour, they do accept of Jesus Christ upon his terms. What these terms are, you may see in *Matth.* 16. 24, 25. *Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his Cross, and follow me. For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, he shall find it.* Mark. 8, 34, 38. *And when he had called the people unto him, with his disciples also, he said unto them, whosoever will come after me, let him deny himself, and take up his cross, and follow me: For whosoever shall be ashamed of me, and of my words, in this adulterous, and sinful generation, of him shall*

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Son of man be aſhamed, when he cometh in the glory of his father, with the holy Angels. Luk. 14. 26, 27. *If any man come to me, and hate not his father, and mother, his wife and children, his brethren and ſiſters, yea, and his own life alſo, he cannot be my diſciple. And whoſoever doth not bear his Croſs, and come after me, he cannot be my diſciple.* Peter and the other Apoſtles did ſo, *Luk.* 18. 28, 29, 30. *Then* Peter *ſaid, Lo, we have forſaken all, and followed thee. And he ſaid unto them, verily I ſay unto you, there is no man, that hath left houſe or parents, or brethren, or wife, or children, for the kingdom of Gods ſake, who ſhall not receive manifold more in this preſent time, and in the world to come life everlaſting.*

Queſt. *what is it for a perſon to deny himſelf, or what is the meaning of thoſe terms, upon which Jeſus Chriſt muſt be received, and we become his, without which he ſaith, that it is impoſſible for any perſons to become his diſciples?*

Anſw. Firſt Jeſus Chriſt requires, and appoints all that come to him, to lay aſide, and forſake all communion, and fellowſhip with ſin, with the ſins that are as near, and dear to them as their right hands, or right eies. *Matt.* 5. 29, 30. *If thy right eie offend thee, pluck it out, and caſt it from thee, and if thy right hand offend thee, cut it off, and caſt it from thee: for it is profitable for thee that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into Hell.* The meaning is, caſt off all thy ſins, thoughts, words, and deeds, and the very appearance of them. 1 *Theſ.* 5, 22. *Abſtain from all appearance of evil. And every one that names the name of Chriſt muſt depart from iniquity.* 2 *Tim.* 2. 19. Here is alſo included all ſinful, vain, and carnal companions. They muſt be avoided, and all unneceſſary communion with them ſhunned for ever. *Pro.* 1. 15. *My Son, walk not thou in the way with them*

them, refrain thy foot from their paths; for their feet run to evil. 2 Cor. 6, 17. *Wherefore come out from among them, and be ye ſeparate ſaith the Lord, and touch no unclean thing, and I will receive you.*

2. Such muſt deny all confidence in their own righteouſneſs, or goodneſs, both heart, and practical goodneſs, and lay it all down at the feet of Jeſus Chriſt, as poor, unclean, and worthleſs righteouſneſs. Not in the leaſt meaſure worthy of Gods acceptation, much leſs that God ſees any deſert in it, to cauſe him to love us, to pardon, forgive, and accept us, as righteous in his ſight. The Apoſtle *Paul* tells us: *Phil.* 3. 3, 4, 7, 8. *That he had denyed himſelf of all confidence in, and expectation from his own righteouſneſs, or duties: I have no confidence in the fleſh: though I might have confidence in the fleſh: If any other man thinketh that he hath anything whereof he might truſt in the fleſh: I*

more. That is, if any man, or woman might, or if it were lawful, ſafe and convenient for any body ſo to do, I my ſelf have more to truſt in than any body, for *vers.* 6. Saith he, *Concerning the law, I was blamleſs. But what things were gain to me, thoſe I counted loſs for Chriſt. Yea doubtleſs, and I count all things but loſs for the excellency of the knowledg of Chriſt Jeſus my Lord: for whom I have ſuffered the loſs of all things, and do count them but dung, that I may win Chriſt: and be found in him, not having my own righteouſneſs.* Pſal. 16. 3. *My goodneſs extends not unto thee:* For, Iſa. 64. 6. *We are all as an unclean thing, and all our righteouſneſſes are as filthy rags, and we do all fade as a leaf.* We muſt not in the leaſt meaſure, ground our faith, or hope of pardon, and acceptance, upon any of our endeavours to avoide, or forſake ſin, to pray, or ſerve God in any duty: but all muſt be accounted, and really acknowledg-

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ed to be unclean, and altogether unworthy of Gods acceptance. Neither their mourning for ſin, faſtings, and prayers, forſaking, and avoiding of ſin attending upon the ordinances of Jeſus Chriſt, loving of, and keeping communion with the people of God, nor any other good things, as done by any perſons, can procure the favour of God, or pardon of their ſins; for the ſcripture aſſures us, *That when we have done all that we can, which is our duty to do, that we are unprofitable ſervants.* Luk. 17. 10. We cannot deſerve any favour from God.

2. As we muſt deny our ſinful, and righteous ſelf, ſo we muſt take up Chriſts Croſs alſo, ſaith the texts of Scripture before named. That is, we muſt in our real purpoſes, intentions, and endeavours, take on us Jeſus Chriſt his Laws, and precepts, engaging our ſelves to obey every one of them with our whole hearts, and practiſes, all our dayes. *Matth.* 28. 20

Teaching them to obſerve all things whatſoever I have commanded you, and Lo, I am with you alwaies. Joh. 15. 10. *If yee keep my commandments ye ſhall abide in my love, as* I *have kept my fathers commandments, and abide in his love.* Such are the Lords bleſſed ones, *Pſal.* 119. 1, 6. *Bleſſed are the undefiled in the way: who walk in the law of the Lord. Bleſſed are they that keep his teſtimonies, and that ſeek him with their whole hearts: then ſhall I not be aſhamed, when I have reſpect unto all thy commandments.* So alſo to receive, and bear chearfully, and thankfully the reproaches, oppoſitions and perſecutions that we may meet withall in the waies, and for the name and ſake of Jeſus Chriſt: if it be from near and dear relations. *Act.* 5. 41. *And they departed from the preſence of the councel, reioycing that they were counted worthy to ſuffer ſhame for his name.* Heb. 10. 32, 33, 34. *But call to remembrance the former*

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dayes, in which, after ye were eluminated, ye endured a great fight of afflictions, partly whileſt ye were made a gazing ſtock, both by reproaches, and afflictions, and partly whileſt ye became companions of them that were ſo uſed. For ye had compaſſion of me in my bonds, and took joyfully the ſpoiling of your goods, knowing in your ſelves, that ye have in heaven a better, and an indureing ſubſtance.

3. All ſuch muſt, and they are enabled to follow Jeſus Chriſt. To follow Jeſus Chriſt, is to do what he appoints, to walk as he hath walked; to go through good report, and evil report: to continue in his word, in well doing unto the end, notwithſtanding any temptations, or hardſhips, we may meet withall in our way: not to turn aſide to the right, or left hand. *Joh.* 8. 31. *Then ſaid Jeſus unto thoſe Jews which believed on him, If ye continue in my word, then are ye my diſciples indeed.* Jeſus Chriſt en-

ables all his ſheep to follow him. *Joh.* 10. 27. *My ſheep hear my voice, and I know them, and they follow me, and I give to them eternal life.* Rom. 2. 7. *To them who by patient continuance in well doing, ſeek for glory, honor, immortality, and eternal life.* Rev. 2. 10. *Be thou faithful unto the death, and I will give thee a crown of life.* Thus all that obtain pardon, reconciliation, and acceptance with God through Jeſus Chriſt, do really, heartily, and unfainedly, reſolve, intend, promiſe, and bind themſelves to Jeſus Chriſt, to do; to follow the lamb Jeſus Chriſt whitherſoever he goes. Theſe are but only ſome brief hints of the true meaning and intendment of Jeſus Chriſt his terms, propounded by him to all that will be his diſciples, upon which he will accept them, and they muſt accept him.

Queſt. *Pray tell me if you do not think, that if perſons do what Jeſus Chriſt hath appointed them, as you have ſaid,*

ſaid, in order to their pardon, peace, and acceptance, they do not thereby make God and Jeſus Chriſt a debtor unto them, and by their ſo doing oblige God, to pardon, and accept them, for their doing what he appoints them.

Anſw. No, not in the leaſt meaſure, or degree, can any perſon oblige God unto them, or deſerve any thing at his hand for their ſo doing: for firſt, whatever we do or can do in obedience unto the commands and appointment of Jeſus Chriſt, in complying with him, in the deſignes of his love, and grace towards us, it is all of him, of his own grace enableing us: as *David* ſaid to God. 1 *Chron.* 29. 14. *Of thine own have we given unto thee, for all things come of thee.* All our light, ſtrength, and willingneſs are the meer gifts of God to us. Therefore we cannot deſerve any thing of God, nor by our doing of what he commands in order to our receiving of pardon, peace, and ac-

acceptance, can we oblige God to pardon us, be reconciled unto us, or accept us. It is his own grace that we offer unto him, and by which we do preſent our ſelves to him, for thoſe favours.

2. The word of God tells us, that we are pardoned reconciled, and accepted of free grace, without any thing of our own. *Eph.* 2. 8, 10. *For by grace are ye ſaved, through faith, and that not of your ſelves, it is the gift of God, not of works, leaſt any man ſhould boaſt: For ye are his workmanſhip.*

3. We are not appointed to take, and accept of Chriſt on his own terms: to give up, and make over our ſelves to Chriſt, to live to him, and not unto our ſelves, that we may have God thereby reconciled unto us, our ſins pardoned, and perſons accepted, as a deſerving cauſe; but that we may only in the Lords way; in the way, his own ſovereign

will

will hath appointed, partake of that which is made ready for poor ſinners, and freely profered unto them, and they bid to come, and freely accept of it, and apply it unto themſelves. *Luk.* 14. 17. *Come for all things are now ready.* That is ready for you before you come: ready for you to receive. *Rev.* 22. 17. *And whoſoever will, let him take of the water of life freely.* 2 Cor. 5. 18, 19. *God was in Chriſt reconciling the world unto himſelf, not imputing their ſins unto them.*

4. Whatever we do, in taking and accepting of Jeſus Chriſt on his own terms, is by the immediate aſſiſtance of his holy ſpirit, enabling of that grace that he firſt gives unto us, and implants in our hearts. *Joh.* 6. 44. *No man can come to me, except the Father that hath ſent me, draw him.* How can blind, and dead, perverſe, and ſtubborn ſinners (as we are) come unto, and accept of Jeſus Chriſt on his

his own terms, without his ſpecial grace, enlightning, and enlivening us, his powerful and immediate arm ſtrengthning and drawing us: And therefore, although we are directed, commanded, and appointed by Jeſus Chriſt to come unto him, receive, and accept him upon his own terms, and we obey him in it: We do not, we cannot in the leaſt deſerve his favor, or meritoriouſly oblige God unto us thereby.

Queſt. *Pray tell me, if it be not ſufficient for you to know theſe things in your books, that there are ſuch truths, and that you can remember, and repeat them, although you continue without the light, power, and efficacy of them in your hearts, and neither feel, or taſt their virtue, and ſweetneſs in your own ſouls, nor yet improve them for thoſe ends, for which God hath appointed them?*

Anſw. No, that is not ſufficient, neither can ſuch a knowing, and remembring

membring them only, profit, or any way make us happy, without the light, life, power, and efficacy of them in, and upon our hearts; and unleſs we do practice, and improve them ſeriouſly, and diligently, towards thoſe holy and bleſſed ends of God for which he is pleaſed to reveal them unto us. For if the bare knowing of theſe truths in our books, without knowing them experimentally in our hearts, and the retaining them in our memories, without entertaining them in our wills and affections, were ſufficient; then Hypocrites might go to Heaven as well as others, for they do know theſe things, and alſo remember them in a ſenſe, *Joh.* 5. 39. *Ye ſearch the Scriptures, and in them ye think to have eternal Life.* Then it would not be neceſſary that God ſhould write theſe truths *in mens hearts, as he hath promiſed to do.* Jer. 31. 33. *But this is the Covenant that I will make with them after thoſe dayes,* ſaith

ſaith the Lord, I will put my Law into their inward parts, and write it in their hearts, and will be their God, and they ſhall be my people. But becauſe the other kind of knowledg will not make poor Creatures happy, nor the bare remembrance of theſe things; therefore ſaith God, I will write it, and put it into your hearts, your inward parts. And the Apoſtle *Paul* informs the *Corinthians*, that they were *manifeſtly declared to be the Epiſtle of Chriſt, written not with Ink, but with the Spirit of the Living God, not in Tables of Stone, but in the fleſhy Tables of the heart.* That is, *God had written truths in their hearts.* And *Paul* tells the *Romans*, chap. 10. 8. *That the Word was nigh them, even in their mouths, and in their hearts*; that is, *the Word of Faith which they Preached*; by which word of Faith written in their hearts, they were enabled to believe unto righteouſneſs, and ſo to profeſs it with their mouths, v. 10.

Queſt.

Queſt. *Now I do deſire you to tell me, what uſes, and improvements you ſhould make of theſe truths, for your ſouls profit?*

Anſw. We may, and ought to make ſerious, and careful improvement of thoſe bleſſed truths, to our ſpiritual profit, and advantage.

1. By earneſt, and hearty prayer unto God, that he may be pleaſed to open theſe truths in us, by his holy ſpirit, that we may ſavingly underſtand them, and feel the light, power, and life of them in, and upon our own hearts: that they may affect us, enlighten, draw, and encourage us. That we may imbrace them, love, and entertain them, as the holy and excellent truths of God; that in, and by them we may ſee, and find Jeſus Chriſt, and God in Chriſt: that we may be rouſed out of our dulneſs, and ſleepyneſs, to further practical, and profitable improvements of them: that they may be

our own in us, & that they may be turned into grace in our hearts: that we may be of the good, and honeſt ſort of creatures, that Jeſus Chriſt ſpeaks of, in *Matth.* 13. 23. *But he that received ſeed* (that is the word of God) *into the good ground, is he that heareth the word, and underſtandeth it, which alſo beareth fruit, and bringeth forth, ſome an hundred fold, ſome ſixty, ſome thirty.* This is one uſe we ſhould make of thoſe bleſſed truths of God.

2. We ſhould improve it to inform our ſelves how, and in what way we may, and muſt expect to be pardoned, accepted, and ſaved. That way which God hath in his wiſdom appointed, and ordained to pardon, and ſave ſouls in, is the way wherein he will pardon, accept, and ſave us, if ever we be ſaved; and in that way we muſt look to be pardoned, accepted, and ſaved. And not delude our ſelves, by thinking, or hoping that God will grant ſuch great mercies

cies unto us; but in his own way. For although God be full of mercy towards humbled ſinners, and is ready to forgive, accept, and ſave them: yet he will do it in his own way, and not in any other.

3. We ſhould improve it to our ſhame, and humiliation, acknowledging to God, and to his glory, in the name of the Lord Jeſus Chriſt, & to our own abaſing, that we have lived in ignorance, & blindneſs, that we have not known, nor rightly minded and conſidered the way, and waies of God, how we have been deceived, and deluded by the Devil, and our own hearts. You muſt each of you apply it to your ſelves, (my dear Scholars) Oh how have we been miſtaken in our apprehenſions of the way to pardon, peace, and ſalvation. It may truly be ſaid of us, as it was of thoſe in *Rom.* 3. 17. *The way of peace we have not known.* We thought by our praying,

hearing of the word of God preached, by reforming our ſelves, and abſtaining from many ſins which others did commit, and which we our ſelves lived in the practice of; becauſe we were ſometimes convinced under the word of God preached, and we ſhould mourn for ſin, when we did hear, the wrath of God againſt ſinners, preached unto us: that ſurely we ſhould make God ſome amends for our ſining againſt him. That God would be well pleaſed with us, pardon, and forgive us, accept, and ſave us, for theſe things; eſpecially when we did make uſe of the name of Jeſus Chriſt in our doings. But Oh, how have we deluded our ſelves: we were in great danger, but knew it not. We thought our ſelves ſafe, and happy becauſe, we did theſe things, but now we do begin to ſee how greatly we were deceived, and that we were in the way to Hell, and everlaſting wrath: For we did not ſeek for, pardon, and peace,

peace, and ſalvation in Gods way, but in our own. Oh our ſouls, what cauſe have we to be aſhamed for our groſs, and notorious miſtakes, in a buſineſs of ſuch great moment? we thought, that we had found out the right way, and that we could have done what we would, and when we would, what was appointed, and required, in order to our pardon, and happyneſs. We did not conſider nor lay to heart, that it was all of free grace, and that we were bound to take ſuch a courſe, as now hath been ſhewed us; and ſo we did contradict the holy, and gracious God his way; and did ſet up our own in oppoſition unto his; though we did it ignorantly, and ſo do hope to find mercy, as *Paul* ſpeaks in 1 *Tim.* 1. 13. Oh, that God would thorowly humble us, that we may truly humble our ſelves.

4. We muſt improve it in trying, and ſeriouſly examining our

selves, if we have as yet found out the right way, if we have truly chosen, and begun to walk in the Lords wayes to pardon, peace, acceptance, and salvation; and not to leave it at an uncertainty, and suffer our souls to lie at hazard, and in danger of eternal ruine. We may easily be mistaken still, although we do begin to see our former errours. Therefore if that which we have been now taught, be the way of God to us, and our way towards God, for our obtaining of pardon, peace, acceptance, and Salvation; we should set our selves with all our might, to enquire if we have yet found God dealing with us, and working on our hearts in the way of his grace, that he walks in, towards poor, perishing sinners, enabling, and drawing our hearts towards him, as he hath appointed; if we have obeyed, and are still obeying the Calls of God; if his grace and holy Spirit have yet opened our eyes to see, and

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our hearts to believe; if God hath granted us repentance unto life, as he must and will do if ever we be saved; whether we have the Life and power of Christ in us, raising us out of our graves of sin, to newness of life. Whether we have yet made a single choice of Jesus Christ, as the way, truth and life, upon the sight and sense of our own vileness, wretched and miserable conditions without him, as we are sinners. Hath God opened our blind eyes to see that we are poor, miserable, blind, and naked; that by reason of sin, we are by nature abominable in the pure eyes of God, and by him *cast out to the loathing of our persons*, Ezek. 16. And that there is no remedy but in, and by our believing in the Lord Jesus Christ; and have we gone to him as the great Ordinance of the blessed God, to commend us unto God with acceptance. We should ask our selves, and with all speed,

diligence, and perseverance in it, try, *and examine our selves whether we be in the faith or no*; Whether we be new Creatures or no, whether the the Word and Spirit hath wrought with power a real change, as God hath promised, 2 *Cor.* 5. 5. 2 *Cor.* 13. 5. If Christ be in us: And it doth appear in some measure, by the death of sin; *For if Christ be in us, the body is dead, because of sin, but the Spirit is Life, because of Righteousness*, Rom. 8. 10. *And if any man be in Christ, he is a new Creature; old things are past away, and behold all things are became new*, 2 Cor. 5. 17. Have we seen that transcendent worth and excellency in Jesus Christ, as to draw our hearts to him? *is he the fairest of ten thousand, and altogether lovely unto us*, as he is to all Believers, *Cant.* 5. 10, 16. And do we see that evil and hatefulness in sin, in our own sin, as to make us hate and abhor it, to reject, and forsake it? are our hearts in some

some measure enclined to obey the holy precepts of Jesus Christ, and do we love them as his, and as holy, and just, and good? have we given up, and made over our selves to Jesus Christ, to live unto him, with our Souls, bodies, and Spirits, as being convinced it was our duty so to do? and hath his love in our hearts, and his love presented unto us in the Gospel, moved and drawn us to do so? Have we resolved to deny our selves, and have we begun to do so? Have we sate down and counted the cost, and weighed and considered the costs and terms that we must have Jesus Christ upon? What it is to take up his Cross and follow him? And do we like vvell of them, and have vve closed in vvith him upon them? or are they grievous unto us, and such as we would avoid, and have Christ abate us of, and excuse us in; and have Jesus Christ without them? have we in any measure understood,

and considered, what the power of godlyness is, and do we find our hearts earnestly breathing after the power of it, or do we rest in the form, in a dead, and heartless profession of the power, without the experience of it in our own souls? Thus we should try, and examine our selves, whether we have found out the right way or no.

5 We should improve it in serious applycations to Jesus Christ, and unto God by him, entreating, and opportuning God, that his spirit may work powerfully in our hearts: that if we cannot find upon tryal that we have found out the good, and the right way, that God would be pleased now to shew it unto us, and thorowly convince us of it, that he would be pleased to frame, and draw our hearts unto it speedily; and we are to comply with his special grace, and give up, and dedicate our selves to him: casting away our own

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sins, and righteousness, and role our selves wholly on the Lord Jesus, his righteousness, blood, and intercession: and tell God, that we are come to him only upon these accounts, for the pardon, peace, acceptance, and salvation that he hath promised to, and for such poor sinners as we are. And we must use importunity with God, and tell him that we neither can nor shall take any denyal. We must tell God, that he hath given us these rules that they might be observed, and obeyed by us, that we might be directed in the right way, and that we are come to him, to know, and obey them: that he hath given light, and granted the same favours unto persons that were as much out of the way, as we are, which we do now earnestly, and really desire of God. We must tell God (if it be upon our hearts) that we do desire to be found in Christ, not haveing our own righteousness, which

which is of the law, but the righteouſneſs which is of God by faith. *Phil.* 3. 9. That we will be beholding to free grace only: and that we would now deny our ſelves, take up his Croſs, and follow him; be obedient children in every thing as he hath commanded, if it ſhall pleaſe him to hear, help and accept us. O Lord we hear, that thou haſt provided all ſufficiency of grace, of pardon, peace and acceptance; and proffered it to ſinners. Thou haſt begun to open our eies, to ſee the way how thou art pleaſed to communicate thy grace unto them, and hovv they may partake of it. O let us, let me be led in the right vvay, and obtain thoſe mercies in it. O for Jeſus Chriſt his ſake, do thou pardon us, be reconciled to us, and well pleaſed with us, and in him let us be reconciled unto thee, at war, and enmity with all our ſins, as thine, and our enemies.

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6. We ſhould improve it in thankfulneſs to God, and to Jeſus Chriſt Mediator, and in admiring the tranſcendent riches, and freeneſs of his love, and grace, in that he hath provided, and appointed ſuch favours, and mercies for us, and ſhewed us the way, and our duty to obtain them; and promiſed to aſſiſt, and help us, in our ſeeking after it, and walking in it. When we had ſined, and loſt our ſelves, God might have left us, to have periſhed in our blindneſs, and wickedneſs; never have found out, or provided and diſcovered unto us, any way, or poſſibility of obtaining pardon, and ſalvation. But God that is rich in mercy hath ſhewed us how we may be ſaved, notwithſtanding all our wickedneſs againſt him. Oh we can never enough admire his love, and goodneſs, nor return ſufficient thanks and praiſes unto him. However we will now do all we can to get our hearts

hearts really affected with his love, and glorify him with his own mercies, by improving our pardon, and acceptance, to his glory in obedience.

Quest. *What are the priviledges that do belong to persons in a pardoned, and accepted state? Pray shew me some of them?*

Answ. We shall shew you a few of them.

1 God is their God, and they are his people. *Gen.* 17.7. *I will be a God to thee, and to thy seed after thee.* 2 Cor. 6. 16, 18. *And I will be their God, and they shall be my people, and I will be a father unto you, and ye shall be my Sons, and daughters saith the Lord Almighty.*

2. They are all righteous, and holy, in the sight of God, and he looks on them, owns, and delights in them as a most choice, and peculiar people: they are his dearly beloved. And God is their dearly beloved, 2 *Cor.* 5. 21. *Ezek.* 16. 14. *Isa.* 5. 1. *Tit.* 2. 14. 3. They

3. They are freed from the rule, and dominion of ſin, and the Devil, they ſhall never rule in and over them any more, as once they did, *Rom. 6. 14. For ſin ſhall not have dominion over you; for you are not under the Law, but under Grace.* Heb. 2.15. *And deliver them who were all their life time ſubject to bondage*; that is, by Jeſus Chriſt his *deſtroying him that had the power of death, that is the Devil.*

4. All their ſincere ſervices are accepted with God notwithſtanding the ſins and defilements that do cleave unto them, for they being pardoned, reconciled unto God, and God to them, their perſons accepted, and intereſted in Jeſus Chriſt their High Prieſt; their holy Offerings, and ſincere ſervices muſt needs alſo be accepted, *Iſa. 56. 7.*

5. God the Father, and Jeſus Chriſt their Mediator, is engaged to them, and for them, *to ſupply all their needs,*

needs, *to preſerve ſuch unto his heavenly Kingdom*; and in order thereunto, to ſanctify them throughout, in ſoul, body, and Spirit, *to put his fear into their hearts, that they ſhall not depart from him* ſo, as not to return unto God again with unfained repentance, *Phil.* 4. 19. *But my God ſhall ſupply all your wants, according to his riches in glory, by Jeſus Chriſt.* 2 Tim. 4. 18. *And the Lord will deliver me from every evil work, and preſerve me unto his heavenly Kingdom.* Jer. 32. 40. *And I will make an everlaſting Covenant with them, that I will not turn away from them to do them good, but I will put my fear into their hearts, that they ſhall not depart from me.*

6. They have, and may have communion with the bleſſed God every day, while they walk with him, and endeavor to pleaſe him in what they do, and keep their hearts with him: *He will manifeſt himſelf unto them, and take up his abode with them,* Joh. 14. 21, 23. 7. Je-

7. Jeſus Chriſt himſelf, with all his benefits, Grace, and whatever they do enjoy, is theirs, it is their own; they do not hold and enjoy Creature comforts as others do, only from common bounty, but from ſpecial love; they have a holy and ſanctified uſe of their enjoyments alſo. Jeſus Chriſt being theirs, all is theirs, *Rom.* 8. 32. *How ſhall he not with him freely give us all things.* 1 Cor. 3. 22, 23. *Whether* Paul, *or* Apollo, *or* Cephas, *or the World, or Life, or death, or things preſent, or things to come, all are yours, and ye are Chriſts.*

8. Such have a faithful and merciful Father, and a pitiful Mediator to help them in all their needs and diſtreſſes; to be their preſent ſuccour and ſupport, *Pſal.* 46. Thither they may go, and make known their wants, dangers and troubles; thither they may go with their burthens, and eaſe themſelves as often as they pleaſe; they may in all their ſor-

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rows, go to him for comforts; in all their weakneſſes, for ſtrength; in all their doubts and darkneſſes, for light and ſatisfaction; and there they ſhall find what they ſeek for: And all theſe, and many other choice priviledges, we our ſelves (as well as others) may partake of in this world, if we do not ſlight them, but really, ſeriouſly, and diligently ſeek to obtain them in the Lords own way.

Queſt. *What was the fifth thing, or general head, that you ſay you ſhould endeavor to know, and rightly to underſtand?*

Anſw. We ſhould endeavour to know how we ought to walk, and to pleaſe God, to glorify him here, and to be glorified by him hereafter.

Queſt. *How ſhould you walk that you may pleaſe and glorify God; or what is it to pleaſe and glorify God? How do you underſtand what you ſay?*

Anſw.

Answ. Our answer contains many things in it, which we shall learn and declare as well as we can, briefly.

1. All persons that walk so as to please and glorify God, must be in a reconciled, and regenerated state and condition; for no persons can please God with their Services, unless God be first reconciled to their persons, and they reconciled to God, by receiving and accepting of Jesus Christ, the pardon, and peace that God profers in him, upon his own terms; and so God looking upon them in Christs blood and righteousness, is well pleased with their persons and performances. *God had first respect unto* Abel, *and then to his Offering*, Gen. 4. 4. And the Scripture tells us, that *the Sacrifices or Services of the wicked, are an abomination unto the Lord, but the Services of the upright* (that is, of such as are reconciled to God, and regenerated by the Word,

and Spirit of God) *are his delight*, Prov. 15. 8. And in *Jer.* 29. 13. saith the Lord, *They shall seek me, and find me, when they shall search for me with their whole heart.* Which none can do, but such as are regenerated, and reconciled to God. They that please and glorify God, must be justified, reconciled, and quickned; they must act, and do all their works for, and to God, with his special light, faith, and love in their hearts, *For without Faith, 'tis impossible to please God*, Heb. 11. 6.

2. Such as will walk so as to please God, they must understand what is their Duty, what God requires of them. And they must know how God hath appointed such Duties to be performed, and of their ends and use. What every one that doth them should aim at, and also in, and by whom they should be performed.

Quest. *What are the duties that God doth require of all justified persons, such as he prepares, and enables to serve him aright?*

Answ. The duties that God requires of such, are many, and great duties: they are distinguished into duties, that we do owe, and must immediately perform unto God, and such as we do owe, and must Perform unto men. Those that we must perform immediately to God, are called worship, or the creatures worshiping of God. Some of which duties or parts of his worship are internal, or acts of the heart, or of the grace of God in the heart, without any external act, or labour of the body: and external acts, joyned with the heart, and the operations of the grace, and spirit of God in the heart. The first of these, consists in acts of faith in God, and Jesus Christ: Love to God, delight in God, and in his word, wayes, and

People. Debasing, and humbling themselves, and exalting and magnifying of God, his name, truth, grace, and providences. Warring with, and fighting against the flesh, World, and Devil; keeping the mind pure from vaine thoughts, the affections from irregular motions: minding of heavenly things; setting the affections on things that are above: studying to know the will of God revealed in his word, works, and providences. To try, and examine our states, to search out our waies, and ends. To sigh, and groan out to God, spiritual desires. To admire and adore his holyness, love, goodness, justice, greatness, and providences. To mourn, and reioyce. In these, and other like acts of the heart, and grace in the heart, persons do worship God, with that vvhich is called internal vvorship. This vvorship God requires, as may be seen in these Scriptures. *Joh.* 14. 1. *Ye believe*

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in God, believe also in me. Rom. 4. 20. But was strong in faith giving glory to God. Psal. 31. 23. O love the Lord all ye his Saints. Psal. 37. 4. Delight thy self also in the Lord. Psal. 1. 2. But his delight is in the law of the Lord. Psal. 16. 3. But to the Saints in whom is all my delight. 1 Pet. 5. 6. Humble your selves under the mighty hand of God. Isa. 25. 1. O Lord thou art my God, I will exalt thee. 1 Chron. 29. 11. Thine O Lord is the greatness, and the power, and the glory, & the victory, and the majesty: thine is the kingdom O Lord and thou art exalted as head over all. 2 Tim. 4. 8. I have fought a good fight, I have finished my course, I have kept the faith. Eph. 6. 12. For we wrastle not against flesh, and blood onely, but also against principalities, and powers, and spiritual wickednesses in high places. Pro. 4. 23. Keep thy heart with all diligence. Col. 3. 2. Set your affections on things above, and not on things

on the earth. Rom. 11. 33. *O the depth of the riches, both of the wisdom, and knowledge of God, how unsearchable are his judgments, and his waies past finding out.* 2 Cor. 13. 5. *Examine your selves whether ye be in the faith, prove your own selves, know you not that Christ is in you, except ye be reprobates.* Lam. 3. 40. *Let us search and try our wayes.* Phil. 4. 4. *Rejoyce in the Lord alway, and again I say rejoyce.* 2 Cor. 7. 9. *For ye were made sorry after a godly maner.* So likevvise in fearing to sin, and reverencing the holy, and glorious name, and attributes of God. *Heb.* 12. 28. *Let us have grace whereby we may serve God acceptably, with reverence and godly fear.* Ovvning, and acknovvledging God in all our actings, afflictions, and injoyments, and that vvith our hearts, and souls. *Pro.* 3. 6. Taking notice of, and laying to heart the love, goodness, patience, and long suffering of God tovvards us, to

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draw, and excite our hearts to love, and honour him. Praying unto him with our hearts: and also giving up our selves to be taught by him, to be directed, and guided in the waies of truth, and holyness; that he may teach our heart, with his heart teaching spirit.

2. As we are required thus to worship God with our hearts, so we are enjoyned to do it with our bodies also, to be externally acting with our hearts, and grace in our hearts in several duties. God enjoyns men to glorify him with visible, and outward worship, with bodily service. 1 *Cor.* 6. 20. *For ye are bought with a price, therefore glorify God with your body, and in your spirits which are the Lords.* Hosea. 14. 2. *Take with you words, and turn to the Lord, and say unto him, receive us graciously.* And it is said, Rom. 10. 10. *That with the heart man believeth unto righteousness, and with the mouth confession is made.*

And let us lift up our hearts with our hands to God in the heavens. Now this external worship is to be performed, both privatly by our selves, and publickly or openly with others. We are to pray in secret, *Matth. 6. 6. When thou prayest, enter into thy Closet, and shut thy door, and pray unto thy Father in secret.* So singing and praising God with the voice: And so in other parts of Gods Worship, as in obeying and honouring the Lord, in setting apart, and dedicating some part of our estates to his honour and service. And as we must externally serve and worship God in secret; so before, and with others, as in families, and in the Congregations of the Saints, *Heb. 10. 24, 25. And let us exhort one another, and provoke one another to love, and to good works, not forsaking the assembling of our selves together, as the manner of some is, but exhorting one another.* Acts 2. 42. *And they continued in the Apostles Doctrine,*

trine, in fellowship, and in breaking of bread, and in Prayers. Several parts of Worship are expressed in these forementioned Scriptures, which they are to perform to God in their Assembling together. They continued in fellowship, in hearing the Word of God Preached, in breaking of bread, in prayers, and in exhorting, quickning, comforting, and provoking of each other to their several Duties. So when persons are joyned in fellowship and communion together, that then they do observe, submit, and conform, in practice, unto the rules and orders that Jesus Christ hath given them, *Matth.* 28. 20. *Teaching them to observe, and do all things whatever I command you.*

2. As these are some of the parts of Worship and service that they must perform immediately to God, as Services well pleasing unto him, so there are many works enjoyned on them to be performed unto men, by

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vertue of the Sovereign pleasure of God so appointing, and commanding. These Duties being well performed unto men, in obedience unto the will of God, will please and glorify God, and God will reward them with a Crown of glory, *Heb.* 6. 10. although the Creature be the immediate object of them. Now these duties are several.

As 1. Such as one Believer ows unto another.

2. Such as some special relations do owe unto each other as such.

Quest. *What are the Duties that God enjoyns Believers to perform unto each other, and also to all men as they have opportunity?*

Answ. First, God hath enjoyned them to love each other heartily, and sincerely, without dissimulation, 1 *Pet.* 1. 22. *See that ye love one another with a pure heart, fervently.* Rom. 12. 9. *Let love be without dissimulation, be kindly affectioned one to another, in bro-*

brotherly love. Joh. 15. 12. *This is my commandment that ye love one another, as I have loved you.*

2. Duty is to express their love in fruits, as they have opportunity, *Gal.* 6. 10. *As ye have opportunity, do good to all men, especially to the Houshold of Faith.*

3. To supply the wants of each other, as they have occasions offered unto them, *Rom.* 12. 13. *Distributing to the necessity of the Saints, given to Hospitality.* 2 Cor. 9. 11, 12, *Being enriched in every thing to all bountifulness, which causeth through us, thanksgivings unto God. For the administration of this service not only supplyeth the wants of the Saints, but is abundant also by many thanksgivings unto God.* Acts 4. 35. *And distribution was made unto every man according as there was need.*

4. They ought to pray for each other, for all promised mercies as they stand in need of, and God hath pro-

promised unto his people, *Jam.* 5. 16. *And pray one for another, that ye may be healed; the effectual fervent Prayer of a righteous man availeth much.*

5. They should sympathize with one another, and help to bear each others burthens, *Rom.* 12. 15, *Rejoice with them that do rejoice, and weep with them that weep.* Gal. 6. 2. *Bear ye one anothers burthens, and so fulfil the Law of Christ.* Heb. 13. 3. *Remember them that are in bonds, as being bound with them.*

6. They should exhort and provoke each other unto their duty, *Heb.* 3. 13. *But exhort each other daily, while it is called to day, lest any of you be hardned through the deceitfulness of sin.* Heb. 10. 24, 25. *And let us consider one another, to provoke unto love, and to good works; but exhorting one another, and so much the more as ye see the day approaching.*

7. They should endeavor to prevent each others falling into sin, and

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if any are fallen, to restore, or regain them with all meekness, love, and tenderness, *Gal. 6. 1. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the Spirit of meekness, considering thy self, lest thou also be tempted.* Levit. 19. 17. *Thou shalt not hate thy Brother in thy heart; thou shalt in any wise rebuke thy Neighbour, and not suffer sin upon him.*

8. It is their duty to comfort, and refresh the hearts and spirits of each other, as they have opportunity, 1 *Thes.* 4. 18. *Wherefore comfort one another with these words.* 1 Thess. 5. 14. *Now we exhort you Brethren, warn the unruly, comfort the feeble minded, support the weak.* There are many other duties to be performed by such persons to one another, but we shall mention only one more.

9. They are to the utmost of their power, to endeavor the avoiding all carriages, words, and actions that may

may any way reflect on each others good name, or interest; grieve, or trouble their spirits, or any way prejudice one another.

As 1. all tatling, and talebearing. They must not speak of each other, but to their profit, one way or other. *Levit.* 19. 16. *Thou shalt not go up, and down as a talebearer among my people.* Pro. 18. 8. *The words of a talebearer, are as wounds, and they go down into the inermost parts of the belly.* Eph. 4. 29. *Let no corrupt communication proceed out of your mouths, but that which is good to the use of edifying, that it may minister grace unto the hearers.*

2. They must not wrong one another neither by whispering, or secretly hurting each other. *Pro.* 16. 28. *A froward man soweth strife, and a whisperer seperateth chief friends.* Such persons are ranckt amongst the worst of men; to shew how exceeding hateful, and loathsome such a sin

is

is to God. *Rom.* 1. 29. This is condemned by the Apostle, 2 *Cor.* 12. 20. *I fear, when I come I shall not finde you such as I would, and that I shall be found unto you such as you would not, lest there be whisperings swellings, tumults.*

3. They must not envy nor backbite each other, nor carry about an evil eye towards one another: for these things are an abomination unto the Lord, and unexpressibly prejudicial unto one another. 2 *Cor.* 12. 20. *Least there be envyings, wrath, backbiteings.* Tit. 3. 2. *That they speak evil of no man.* 1 Pet. 2. 1. *Wherefore laying aside all malice, and all guile, and hypocrisies and envies, and evil speakings.* Jam. 4. 11. *Speak not evil one of another brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law.*

4. They must not brawl, or quarrel with them, nor hold them under

under guilt, upon their offending of each other: but heartily, and actually forgive one another, upon their repentance. *Tit.* 3. 2. *That they be no brawlers.* Col. 3. 13. *Forbearing one another, and forgiving one another: if any man have a quarrel against any, even as Christ forgave you so also do ye.*

5. They must not detain their dues, but pay every one his own, and not withhold any thing that is anothers right, and due from him, without his own consent first obtained, except in case of absolute necessity: where God doth disenable persons, by any extraordinary providences. *Rom.* 13. 8. *Owe nothing to any man, but love.* Pro. 3. 27. *Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.* These are some of the duties that persons do owe to one another. The performance of which, are well pleasing unto God.

Quest.

Quest. *What are the duties that God requires relations to perform unto each other?*

Answ. The duties of relations are to be considered: First as duties which are common to them all, or, Secondly, Such as are special to them in their particular places, and conditions. The duties that are common to, or incumbent on all relations to each other, Are,

1. Love: parents are to love their children, and children their parents; masters their servants, and servants their masters.

2. They must do good to each other, and not in the least wrong, or hurt each other at any time.

3. They must not seek their own, but every one anothers wealth.

2. The special duties of parents to their children, and masters to their servants.

Are 1. To endeavor by their instructions, exhortations, and ex-

amples to save their souls. *Eph.* 6. 4. *Ye fathers provoke not your children to wrath, but bring them up in the nurture, and admonition of the Lord.* Gen. 18. 19. *For I know Abraham, that he will command his children, and his household after him, to keep the way of the Lord.* Col. 4. 1. *Masters give unto your servants, that which is just, and equal.*

2. It is their duty to command them, order, and dispose of them, and their callings, and employments, to their profit, and commodity: *Gen.* 18. 19. Abraham *will command his household.*

3. To provide for their necessities; such food, and raiment as they judg convenient. 1 *Tim.* 5. 8. *But if any provide not for his own, and especially those of his own house: he hath denyed the faith, and is worse than an Infidel.*

2. There are several duties that God commands children, and servants

vants to perform unto their parents, and masters.

1. They must honour and fear them. *Eph. 6. 2. Honour thy father, and mother, which is the first Commandment with promise.* 1 Tim. 6. 1. *Let as many servants as are under the yoke, count their own masters worthy of all honour, that the name of God, and his doctrin be not blasphemed. And they that have believing masters, let them not despise them.* Mal. 1. 6. *A son honoureth his father, and a servant his master: If then I be a father, where is my honour? if I be a master, where is my fear?*

2. They must freely, and willingly obey all their lawfull commands, without grudging, murmuring, or answering again. *Eph. 6. 1. Children obey your parents in the Lord, for this is right. Servants be obedient to them that are your masters according unto the flesh, with fear and trembling, in singleness of heart, as unto Christ.*

Col. 3. 20, 22. *Children obey your parents in all things: for this is well pleasing unto the Lord. Servants obey your masters in all things according to the flesh: not with eye service as men pleasers, but in singleness of heart fearing God.*

3. They must not purloyn, or defraud their parents, or masters, either in the time that they should, and ought to work for them; in the trust of goods, or any thing they put into their hands, for the use, and profit of their Parents, and masters, not yet in a carless, and deceitful way, use their time, and trusts: but with all diligence and faithfulness, they must serve them. *Tit.* 2. 9, 10. *Exhort servants to be obedient unto their own masters, and to please them well in all things.* (That is in all lawful things) *not answering again. Not purloyning, but shewing all good fidelity, that they may adorn the doctrin of God our saviour in all things.*

4. Children, and servants must be obedient, and tractable unto the councels, and instructions of their Parents, and masters, and not grudg at it, but chearfully, and thankfully imbrace it: accounting it their great mercy, that they have parents, and masters that can, and will instruct them in the great concernments of their souls, and that will pray, and Worship God with them. For if it be the Duty (as it is) of Parents and Masters, to teach and instruct their Children and Servants, then certainly it is the indispensible duty of children and servants, to give up themselves freely, and willingly to be taught and spiritually instructed by them; and all such as do refuse and slight it, are to be severely punished, *Deut.* 21. 18, 19, 20, 21. *If a man have a stubborn, and rebellious Son, which will not obey the voice of his Father, or Mother, and that when they have chastned him, will not hearken*

unto them. The following verses do shew what God will have done to him. *Prov.* 4. 1, 2. *Hear ye, Children the instruction of a Father, and attend to know understanding; For I give you good Doctrine, forsake ye not my Law.* Prov. 5. 1. *My Son, attend unto my wisdom, and bow thine ear to my understanding.* Ver. 7. *Hear me now therefore, O ye children, and depart not from the words of my mouth.*

5. They must never in their common talk, speak any thing but good of their Parents and Masters. God will not have them to speak of, or declare abroad their Parents or Masters infirmities; but to follow their own business in peace. God abhors that way and practice of such wicked children and servants, that shall reproach their Parents and Masters: yea, he curses such, and sets black marks upon them, *Gen.* 9. 21, 22, 25, 26. If no persons must speak evil of each other, nor of the evils of one

another,

another, but when they have a lawful Call to do so. Much less should Children and Servants speak evil of their Parents and Masters, whom God hath commanded, and charged greatly to honour and reverence. These are some brief hints and answers unto the fifth general head, how we ought to walk, to please and glorify God.

Quest. *How, or in what manner should persons perform their Duties to God; or how will God be Worshipped?*

Answ. God hath shewed us in his Word how external duties should be performed unto him, how he will be worshipped.

1. We, and all persons are bound to Worship God in Faith, or else they cannot please God, *Heb.* 11. 6. *But without Faith it is impossible to please God; He that cometh to God, must believe that God is.* Rom. 14. last. *For whatsoever is not of Faith, is*

sin. Heb. 10. 22. *Let us draw nigh, in full assurance of Faith.*

2. We, and all other persons, are appointed and charged to Worship God in Spirit and in truth; to lay aside all guile and hypocrisies, and to serve the Holy God in sincerity and truth, *Joh.* 4. 23, 24. *But the hour cometh, and now is, when the true Worshippers shall Worship the Father in Spirit and in truth; for the Father seeketh such to Worship him. God is a Spirit, and they that Worship him, must Worship him in Spirit and in truth.* Heb. 10. 22. *Draw nigh with a true heart,* Joshua 24. 14. *Now therefore serve the Lord in sincerity, and in truth;* and that not with a natural, but with a Gospel sincerity, 2 Cor. 1. 12. *For our rejoycing is this, the testimony of our Consciences, that in simplicity and godly sincerity, we have had our Conversations amongst you.*

3. With reverence and godly fear, *Heb.* 12. 28. *Psal.* 89. 7. *God is greatly*

greatly to be feared, in the assembly of the Saints, and to be had in reverence of all that are about him. Isa. 66. 2. *But to this man will I look, even to him that is poor, and of a contrite spirit, and that trembles at my word.* God is a most great, holy, and only wise God, and therefore all that worship him, must worship him with a holy awe, and dread of his holyness, greatness, and wisdom: nor so much as mention his name, but with reverence, and godly fear.

4. All persons that will serve God acceptably, according unto his will, and appointment: must not only mention, and use the name of Jesus Christ, but they must heartily close in with Jesus Christ; believing, that in, and through his blood, and righteousness only, they may find acceptance; and that as he is the great ordinance of God, to bring poor creatures, persons, and services unto him with acceptance; and believing

believing in him as such a person; with an utter rejection of self worthyness, or sufficiency: believing in, and making use only of Christ, his interest, worth and office. *Isa.* 56. 7. *Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their offerings, and their sacrifices shall be accepted upon mine Altar.* Which Altar is Jesus Christ. *Heb.* 13. 10. *Eph.* 3. 12. *In whom we have boldness, and access with confidence, by the faith of him.* Heb. 10. 21, 22. *And having a high Priest over the house of God: Let us draw nigh.*

3. We must serve, and worship God with an hating, and self loathing; abasing, and condemning our selves; as in our selves; without Christ, and grace we are more vile, and unworthy wretches? a sight, and sence of it, we must ever bring with us to God; carrying our selves humbly before him, not in words only, or chiefly, but in our own hearts,

hearts, and apprehensions. *Job* 42. 5, 6. *I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor my self, and repent in dust, and ashes.* Jer. 3. 25. *We lie down in our shame, and our confusion covereth us, because we have sinned against the Lord our God.* Psal. 66. 18. *If I regard iniquity in my heart, God will not hear my prayer.* Matth. 8. 8. *The Centurion answered, and said, Lord, I am not worthy that thou shouldst come under my roof.*

6. We must worship, and serve the Lord, with all our hearts, souls, and strength, with fervency, and importunity; and not in an idle, cold, and careless manner. As God hath commanded us to love him, so to perform all services unto him, (which the word tells us, must be,) *With all our heart, soul, and strength,* Matth. 22. 37. And we are charged in *Rom.* 12. 11. *Not to be slothfull in business, but fervent in spirit, serving the Lord.* So

David

David did worship God. *Psal.* 103. 1, 2. *Bless the Lord O my soul, and all that is within me, bless his holy name.*

7. We must in all our services to God, design, and intend to please, and glorify him, and that firstly, and chiefly, endeavoring with all our might to prosecute, and promote those holy ends. 1 *Cor.* 10. 31. *Whatever you do, do all to the glory of God.* The holy God is the great efficient cause of all our beings, and subsistance, the preserver, and supplyer of us: and it is but reasonable that we should make him our only end, in in all that we do. *For God hath set persons apart for his glory.* Psal. 4. 3. *Chosen them to the praise of his grace.* Eph. 1. 5, 6. *Redeemed them for this end.* 2 Cor. 5. 14, 15. *That they that live, should not henceforth live unto themselves, but unto him that dyed for them, and rose again.* And saith the Apostle, 1 *Cor.* 6. 20. *Ye are bought with a price, therefore glorify God in*

your

your bodies, and in your Spirits, which are the Lords. Levit. 10. 3. *I will be sanctified in them that come nigh me,* saith the great God. And the Lord Jesus teacheth men thus to do, in *Matth. 6. 9. Hallowed, or glorified be thy Name.*

Quest. *How are persons appointed, and commanded to perform Duties unto each other?*

Answ. All persons should do their Duties to each other in love, and sincerity of heart, without envy, or hypocrisy; freely, and chearfully, without grudging: fervently, and perseveringly, without fainting; in obedience unto the will of God, and to please and glorify him. *Rom. 12. 9. Let love be without dissimulation.* 1 Pet. 1. 22. *See that ye love one another with a pure heart fervently.* Col. 3. 22. *Not with eye-service, as men-pleasers, but in singleness of heart, fearing God.* Ver. 23. *And whatsoever ye do, do it heartily as to the Lord, and not to men.*

1 Pet.

1 Pet. 4. 9. *Use Hospitality one to another without grudging: For God loves a chearful giver and doer.* 2 Cor. 9. 7. And (saith the Apostle *Paul*) *Let us not be weary of well doing, for in due season we shall reap, if we faint not.* Ver. 10. *While we have opportunity, let us do good to all men.* We have only observed, and mentioned a few things of many, upon each general head; such as are chiefly to be known, considered, and improved, because you do desire brevity.

Quest. *What use and improvement should you make of the truths last cleared and answered?*

Answ. We may, and ought to improve them to the spiritual profit of our souls, and the glory of God.

1. We should improve them in trying and searching out our states: Whether we are yet in a capacity to walk, and to please God? Whether we our selves be regenerated, justified and adopted, and so translated into

to an acceptable state, and condition. We should not think it sufficient to know the matter of these things, and to commit them to our memories, but we must seriously, and unweariedly ask our hearts again, and again, what state and condition am I in before God? am I regenerated by the Word and Spirit of Jesus Christ, am I translated from death to life, from the power of darkness, into his true saving light? Hath God enabled me to believe in Jesus Christ, and in God by him, with a special, saving and lively Faith, and am I thereupon acquitted and discharged of the guilt of sin, pronounced righteous and acceptable in the sight of God? Do I find the Spirit of Adoption in my heart, enabling me in any measure to cry, God as my Father? Are these blessed truths of God opened in my soul? Are they in some measure enlightning, quickning, sanctifying, and drawing

truths

truths in my heart? or am I not still in my old, unregenerate, dead, carnal and sinful condition, and so I am uncapable of walking with God unto well pleasing.

2. We should improve them, in reflecting upon, and trying our selves (if we do conclude that we are in a justified and accepted state, upon good grounds) whether we have, and do endeavor to improve this blessed state, in walking with God, honouring, and serving him, as we are bound to do, which (if we are the Lords Adopted ones) we have light, life, and power from him to do; or whether we are not careless, idle, cold-hearted, and unprofitable Professors, such as do from day to day, live unto our selves; or in our serving God, and man, we be not carnal, and formal, not minding, or seriously considering how we ought to perform our Duties, both to God and men: Do we sincerely Design, and intend, and en-

endeavor so to carry our selves towards God, as to approve our hearts unto him, to please and glorify him; or do we only flatter our selves, and think we do so, but indeed do not? do we not put God off with any kind of service, are we not more careful and diligent in pleasing our carnal desires, then to please God; to serve our bodily interests, then to serve God? Are we not more inquisitive, and industrious about what we shall eat, and what we shall drink, then we are how to give unto the Lord the honour due unto his Name; Although we are strictly bound to live no more unto our selves, but unto him, to glorify him with our souls and bodies; and we are convinced that it is the way to glory; that we must have our fruit unto holiness, or else the end will not be eternal Life. And all this I must do without ceasing, until I have found out the real truth of the matter, how it is with

me, and how I do walk. Whether I am a child of God, or of the Devil. Whether under the guilt of sin, or under the righteousness of Jesus Christ; and whether I please God, or the flesh and Devil in my conversation.

3. We should improve the truths aforesaid, in seeking the Lord to help us in the trying of our states, and searching out the truth of our wayes, that in his light we may discern our states and wayes, whether they be right in the sight of God; Such as he approves of, owns and blesses. that we may be drawn to our work, and made willing to know our states, and wayes, and in order thereunto, to endeavor to our utmost power, with willingness, and perseverance to obtain what we seek for; and that if we be found too light in the Lords ballances, we may be converted and translated by the Word and Spirit of Christ. If we be in an acceptable state,

state and condition, that he would humble us greatly for our neglects in not walking in all well pleasing unto the Lord; and that for time to come, he would be pleased to enable us to walk as Christ hath walked, as we are commanded to do. And in this way of seeking the face of God, through Jesus Christ, we must be earnest and constant, giving the Lord no rest, until he hath conformed us unto his will.

4. We should consider what difference there is between the wayes of God, and our own wayes, and what good and profit we do find in the wayes of God, and how much better they are then our own wayes. What love we have unto them, and delight in them? Whether Jesus Christ be not with us in his own wayes? What spiritual pleasure, and heart satisfaction we do find in them? What love we have unto them more then we had when we were first ac-

quainted with them. We should also consider how much we are indebted unto free grace, and Jesus Christ, for these truths he affords us, for the making known of his will, and wayes unto us, as also our estates and conditions. For incorporating us into the blessed priviledges of his Sons and daughters. Making us accepted in the beloved, and in any measure guiding of our feet in the wayes of truth and peace, if it be our conditions.

5. We should do all we can in this our day, to bring forth fruit to God, if we are through Jesus Christ acceptable in his sight. Seeing that God accounts himself glorified by such fruits as we may, and ought to bring forth, and to live out unto his name; we must not be idle or unfruitful: If we be called unto holiness, we must make it our work and business, to bear fruits of holiness unto God, and righteousness to men; walking in

his

his wayes, serving and honouring God all our daies, as having nothing else to do in this World. For if we be the Lords justified, regenerated, and adopted children, he will care for us, we may, and must cast off all our care on him, and he will provide for us, and we should care for nothing, but to live to God, 1 *Pet.* 5. 7. *Casting all your care on him, for he careth for you. My God* (saith *Paul*) *shall supply all your wants, according unto the riches of his Grace by Jesus Christ*, Phil. 4. 19. So that we, caring, studying, and endeavoring in integrity of heart, to live wholly to God, keep close unto, and in his wayes, doing all we can to please and honour him in the way of our duty, as he hath commanded. We may, and must look to him alone, to give us *both grace and glory*, and believe, that *he will with-hold no good thing from us, in our walking uprightly before him, and to him*, Psal. 84. 11. And that our la-

bor, and faithfulness herein, shall not be in vain, but that our work shall be rewarded.

These are some of the improvements we should make of these truths, and doubtless there be many other uses to be made of them by us, which the holy, and only wise God makes known to us in Jesus Christ.

Quest. *You have well observed, and answered; Such uses you ought to make of these truths of God, and many other blessed improvements you may, and ought to learn and practice, that so the truths of God may profit your souls, and God may be glorified by your so doing, which you have not time now to give an account of, but I hope that you may hereafter. Now I shall propound some other great truths unto you. First, What is Faith, or what account doth the Scripture give of faith, of that excellent and useful Grace?*

Answ. The Scripture gives us an account of several sorts of Faith; for

as

as there are several sorts of grounds spoken of in *Matth.* 13. so there are of Faith, all which may be reduced unto two heads.

1. Common Faith, that is, that which is common unto Hypocrites, with the Lords own people, or that which Hypocrites may have, and be Hypocrites still.

2. There is a special, and peculiar faith, which is the portion only of such as are regenerated, and savingly enlightned. The first sort of faith is briefly this,

1. Believing that there is a God, and that he is infinite in greatness, Wisdom, Power, Majesty, and Glory; that he is good, gracious, and merciful, just, and righteous; that he created, and that he upholds and governs the World, and that whatever comes to pass, is by his appointment. And so, as to other such like discoveries that the Scriptures gives of God, *Jam.* 2. 19. *Thou believest*

vest that there is one God, thou dost well; the Devils also believe and tremble. They are said to believe but a while, *Luke* 13. 8. *Who, or which for a while believe, but in time of temptation fall away.*

2. They do believe with a common faith, that the Word of God is true, and that what God hath spoken shall surely come to pass; that Heaven and earth shall fail, but not one tittle of his Word shall fail, *Joh.* 9. 29. *We know that God spake unto* Moses; *but as for this fellow, we know not whence he is,* Psal. 106. 12. *Then believed they his words: They sang his praise.*

3. They may, and do with their common Faith believe that Jesus Christ is the Son of God, that he came into the World to save sinners, *Acts* 19. 15. *And the evil Spirit answered and said, Jesus I know, and* Paul *I know.* Luke 8. 28. *When he saw Jesus, he cryed out, and fell down before*

before him, and with a loud voice said: what have I to do with thee, Jesus thou Son of God most high? I beseech thee torment me not. If evil spirits believe so, much more may hypocrites

4. They may with their common faith, believe in some sence on Jesus Christ, *Joh.* 8. 30 *And as he spake these words, many believed on him.* Yet were they but wicked hypocrites as may be seen in the 39, 40, 41, *verses* of that Chapter.

Quest. *What is the difference between the common, and the special faith, that you mentioned before?*

Answ. There are many notable differences, we shall name a few only.

1. Special faith in the hearts of God people, is a part of the new creature, created, or formed in them by the spirit of adoption: and it is one of the special fruits of the love of God, and the grace of Jesus Christ,

Christ. Hence it is called the faith of Gods elect, of Christ, and also precious faith, of Christ his fullness, a fruit of the spirit, and the gift of God, *Tit.* 1. 1. *According to the faith of Gods elect.* Act. 13. 48. *And as many as were ordained to eternal life believed.* Joh. 1. 16. *Of his fullness we all receive, and grace for grace.* 2 Pet. 1. 1. *To them that have received like precious faith with us.* Eph. 2. 8. *It is the gift of God.* Gal. 5. 22. Eph. 2. 10. Compared with *Joh.* 6. 28, 29. But the common faith that hypocrites have, grows up in the old nature, as weeds in the field by the showers of Heaven, and heat, and comfort of the Sun, by the help of the gospel.

2. The faith of hypocrites is a dead faith, the special faith of Gods elect is a living, lively, and quickening faith. *Jam.* 2. 20. *Faith without works, is dead.* 1 Pet. 1. 3. *who hath begotten us again unto a lively hope,*

hope, by the reſurrection of Chriſt from the dead. Chriſt is the living fountaine of the one not of the other, from whence it came, and by which it is ſupported, and daily ſupplyed. But the Faith of Hypocrites is rooted or ſeated in their own dead empty Ciſterns.

3. Hypocrites Faith is but for a time; but ſpecial Faith is for ever; it is that through which we are ſaved, *Matth.* 13. *Luke* 8. 13. *Which for a time believe, but in time of temptation fall away*; Such is Hypocrites Faith. Heb. 10. laſt verſe. *We are not of them that draw back to perdition, but believe to the ſaving of our ſouls.* Eph. 2. 8. *For by Grace we are ſaved, through Faith.* 1 Pet. 1. 5. *Who are kept by the power of God, through Faith unto Salvation.*

4. Common Faith, being without the Fountain of Life, to ſupply, and quicken it, it is an idle and unprofitable Faith; but ſpecial Faith worketh

keth by love, *Jam.* 2. *Gal.* 5. 6. *But Faith which worketh by love.* Hence Faith, and love in the Saints, are knit and seated together, to help each other, in bringing forth of fruit to God, *Gal.* 5. 22. 1 *Thess.* 1. 3. *Remembring without ceasing, your work of Faith, and labour of love.*

5. Common Faith leaves persons under the power, and dominion of sin, such do serve sin, that have only a common faith, but special Faith is made powerful and efficacious by Christ, to purge sin out of the heart, and in some measure to subdue it, *Joh.* 8. 30, 39, 40, 41. Shews that common Faith hath no vertue to purge the heart, but special Faith hath, *Acts* 15. 9. *And put no difference between us, and them, purifying their hearts by Faith.*

6. Common Faith will not help a Soul to peace, comfort, and establishment in a day of distress, but special faith will. *There is no peace to the wick-*

wicked, saith God. Matth. 7. 27. *The foolish man built his house on the Sands, and the Winds blew, and the rain descended, and beat upon that house, and it fell, and great was the fall of it.* But he that was founded on a rock, stood fast, ver. 26. *Rom.* 5. 1, 2. *Being justified by Faith, we have peace with God; and rejoice in hope of the glory of God.* Rom. 15. 13. *Now the God of hope fill you full of joy, and peace in believing.*

7. Common Faith builds either upon the Sandy foundation of their own righteousness, or works only, or partly on grace, and partly on works; which is all one; but special Faith chuses, and singles out Jesus Christ for his foundation only. This the 7th of *Matth.* ver. 26, 27. do shew. Christ is there called a Rock, the Creatures righteousness, or works is called Sand, *Luke* 18. 9. *He spake to certain that trusted in themselves that they were righteous. I fast twice in the week,*

week, ver. 12. Acts 16. 31. Joh. 14. 1. *Ye believe in God, believe also in me.* These are some few of the differences between a common and a special Faith.

Quest. *What is the Office, work, and property of faith, and what doth God give men Faith for?*

Answ. God gives Faith unto men, and it is the nature, office, and property of special Faith, to take off a Creature in whom it is, from resting in himself, or trusting to themselves, and to carry them out freely to Jesus Christ, and to God in Christ, in the way of the Covenant of grace, and promises of God, in the sight and sense of their own sinfulness, poverty, unworthiness, and utter insufficiency. Looking into, and resting in those objects of Faith only, for Justification, holiness, peace, comfort and Salvation; or for whatever mercy they stand in need of, either for Soul, or body.

Special

Special Faith hath a spiritual eye to see the Creatures vileness, wants, misery, and insufficiency, that his own *righteousness, as dung in the sight of God*, Phil. 3. 8. Isa. 6. 6. that *they are all filthy rags*; that his weaknesses, and distresses, wounds, and bruises, *Isa.* 1. are incurable, and his power too insufficient to help him. That it is impossible to make satisfaction unto God, for the injuries that sins past have done him; and therefore carries the Soul to Jesus Christ, and to God in him only; and it is like *Noahs* Dove, until it fixes the heart there, in the true Ark Christ. There doth Faith essentially go, it can fix no where else, 2 *Cor.* 1. 9. *But we had the Sentence of death in our selves, that we should not trust in our selves, but in God that raiseth the dead.* Psal. 62. 2. *He only is my Rock.* Phil. 3. 7, 8, 9. Psal. 62. 5. *My Soul, wait thou only on God, for my Salvation is of him; or my expectation is from him.* Joh. 14. 1.

Ye believe in God, believe also in me. This is done with the heart, not in fancy, imagination, *Rom.* 10. 10. *For with the heart man believeth unto righteousness.* It cleaves to God, *Act.* 11. 23. *And exhorted them all, that they would with full purpose of heart cleave unto the Lord.*

1. Special faith goes out to the Lord Jesus for righteousness, to cover him, from his sinful nakedness, which now faith sees, *Ezek.* 16. 7. *Rev.* 3. 17. *That they are naked and bare.* That with Christ his righteousness they may go to God without fault, stain or pollution. The righteousness of Jesus Christ being propounded unto their faith; presently faith sees it, and runs thither, leaving the creatures dirty ragged righteousness behind it, with disdain, and contempt. The righteousness of Jesus Christ appearing, all other all their own is most obominable, and and hatefull unto faith: and Jesus Christs

Christ is only acceptable unto that soul, *Phil.* 3. 7, 8, 9. *Rom.* 1. 17. *For therein is the righteousness of God revealed from faith, to faith.* Rom. 1. 21, 22, 25, 26. *But now the righteousness of God without the law is manifested. Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all that believe. God hath set forth Jesus Christ to be a propitiation for sin, through faith in his blood; to declare his righteousness for the remission of sins that are past. To declare I say at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus.*

2. With this righteousness, and blood, (as Gods ordinance, and way) faith goes to God, to his mercy, and justice, for pardon, peace, and acceptance, to be acquitted, and discharged of all the debts he owes to God: and earnestly sues for, and entreats God upon Jesus Christs account only, according to his promise

to Christ, to pardon, accept and receive him, to be gracious unto him, and well pleased with him, 1 *Pet.* 1. 21. *Who by him do believe in God that raised him up from the dead, and gave him glory, that your faith, and hope might be in God.* Eph. 1. 6. *Wherein he hath made us accepted in the beloved.* Eph. 3. 12. *In whom we have boldness, and access, with confidence, by the faith of him.* 1 Joh. 1. 9 *If we confess our sins, he is faithfull and just to forgive us our sins.* 1 Joh. 2. 1. *And if any man sin we have an Advocate with the father Jesus Christ the righteous.* So also faith goes to Christ, and God in him for holyness, light, and all pomised favors that the poor soul stands in need of.

2. As special faith goes to Christ, and God in him, for pardon, peace, acceptance, and holyness: so it makes use of all the Lords ordinances and appointments, for the enriching of the heart with Jesus Christ his fullness.

It

It goes unto, and fixes its eye on Jesus Christ in all, and on God in him; reaches out its hand for promised, and purchased grace to supply his soul. It will not be satisfied with Gospel appointments, nor with the doing of duties, or suffering, or bearing afflictions; but Faith looks unto, and it will see, and have Christ, God, and his promised grace in all, with him, and in him; and the heart with, and in God, and Christ, according to his promise, *Isa.* 26. 8. *Yea, in the way of thy Judgments we have waited for thee, the desire of our Soul is to thy name, and to the remembrance of thee.* Isa. 64. 5. *Thou meetest him that rejoyceth, and worketh righteousness, those that remember thee in thy wayes.* Exod. 20. 24. *In all places where I record my Name, I will come unto thee, and bless thee.* Psal. 73. 25. *Whom have I in Heaven but thee, and there is none on earth that I desire in comparison of, or besides thee.*

3. Special Faith doth make choice of, and single out Jesus Christ, and God in him, for the only object of special love, of delight, and complacency; and also flies unto, and makes use of Christ, and God, in all distresses, and tryals whatsoever, for comfort, strength, and salvation. For special Faith cannot rest, nor lodg the Soul below Jesus Christ, nor direct and hand forth the Soul to any such object of love as Jesus Christ; nor to any refuge and Fountain of Life, comfort, strength, and safety; but Christ, and God in him, *Cant.* 5. 10, 16. *He is the faireſt of ten thouſand, and altogether lovely.* Prov. 18. 10. *The name of the Lord is a ſtrong Tower, the righteous fleeth unto it, and are ſafe.* 1 Sam. 30. 5, 6. *But* David *encouraged himſelf in the Lord his God.* This is the Office, and property of special Faith.

Queſt.

Quest. *What is repentance, or what account doth the Scripture give of Repentance?*

Answ. There are also two sorts of Repentance; the one is legal, the other Evangelical; the one is common, the other special. *Judas repented*, and yet a Devil. *Esau repented*, and yet, *A prophane*, hated wretch for all that. The Jewes repented, and yet hard hearted sinners still; as these following scriptures do shew. *Matth.* 27. 3, 4. *Then Judas which betrayed him, repented himself, and brought again the thirty pieces of silver to the chief Priests, and Elders: saying, I have sinned in that I have betrayed the innocent blood.* Heb. 12. 16, 17. Esau, *sought the blessing with tears, yet could not be accepted.* Ahab, *and the Jewes humbled themselves, yet God accepted them not.* This common repentance arises from the heavy burden of guilt on the conscience, fear, and dread of the wrath, and

vengeance of God, due to them as the wages, and reward of their sin: as may be seen in *Cain*, *Ahab*, *The Israelites*; *Esau*, *and Judas*. Hypocrites may repent of their sin, as that which they fear will according to the threatnings of God, bring down wrath, and vengeance upon them. The evil of punishment feared, makes them some times repent: but not simply for the evil of sin committed.

2. Speciall gospel repentance; consists of two parts.

1. Godly sorrow for sin committed against God or man, and for the in-dwelling of sin in the heart, *Matth.* 26. 75. *And* Peter *went out, and wept bitterly.* 2 Cor. 7. 9, 10. *Now I rejoyce not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner. For godly sorrow worketh repentace unto salvation not to be repented of.* This is promised in *Zach.* 12. 10. 11.

10, 11, 12, 13. This godly sorrow for sin ariseth, and is affected in the hearts of men by the spirit of God, and the use of spiritual arguments, as the love, and goodness of God, the love, grace, and sufferings of Jesus Christ for sin, and faith, believing, and applying all unto themselves: they hopeing that they are pardoned, loved, and accepted in Jesus Christ, and that they have sinned against the love, patience, and long-suffering of God towards them. They apprehending that Christ dyed for them, and that their sins crucifyed, and put him to open shame. That by their sins they have abused infinite love, patience, and goodness: this doth break, and melt their hearts: that God should be so good to them, and they such wretches against God. This doth pierce them thorow, and wounds them to the heart: the spirit helping, and inforceing these considerations on the heart, *Zach.* 12.

10. *And they ſhall look on him whom they have pierced, and mourn, and be in bitterneſs of ſoul, as one that is in bitterneſs for his firſt born.* Ezek. 16. *ult. And they ſhall be aſhamed, and confounded, and never open their mouths any more, becauſe of their ſhame, when I am pacifyed toward them, Saith the Lord God.* Jeſus Chriſt aſſured, *Peter* though he ſhould fall, yet *his faith ſhould not utterly fail*, Luk. 22. 31, 32. And when he had ſinned, and thought of Chriſt, and his prayer, and promiſe, he wept bitterly. 61, 62. *verſ.* The Lord Chriſt tells them, *Math.* 4. 17. That the Kingdome of heaven, (that is Chriſt) being at hand, they ſhould repent. *Repent* (Saith he) *for the kingdom of Heaven is at hand*: That is here a powerful argument to move you to repent.

2. Special repentance conſiſts in reformation: in a ſerious and hearty turning from all ſin unto God, with

with hatred, and deteſtation of it, with real, and hearty reſolution, to return no more unto it, nor to ſuffer it to return any more into the heart, ſo as to imbrace, and entertain it. *Hoſea* 14. 1, 2, 8. *O Iſrael return unto thy God, for thou haſt fallen by thine iniquity: take with you words, and return to the Lord, and ſay unto him take away all iniquity, and receive us graciouſly.* Ephraim *ſhall ſay what have I to do with Idols.* Jer. 4. 1. *O Iſrael ſaith the Lord, if thou wilt return, return unto me, and if thou wilt put away thine abominations out of my ſight.* Act. 26. 18. *To turn men from darkneſs unto light, and from Satan unto God.* Judg. 10. 16. *And they put away the ſtrange Gods, and ſerved the Lord.* Pſ. 119. 103, 104. *I hate vain thoughts, and every falſe way.* Iſa. 55. 7. *Let the wicked forſake his way, and the unrighteous man his evil thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our*

God

God for he will abundantly pardon. This repentance is to be practised daily, because we sin daily. It is not only a work to be done in our first Conversion, but often to be reiterated as long as we live; as often as we pray for pardon of sin, which should be daily, *Matth. 6.* It should be one of our daily works, for God will give abilities to practice it daily, if we ask it. This special Repentance makes, and keeps deep impressions on the Saints hearts, as may be seen in 2 *Cor.* 7. 11. This Repentance likewise is ever attended with hearty and fervent Prayer, watchfulness and cleansing of the mind and affections unto God, *Zach.* 12. 10. *Act.* 9. 11.

Quest. *What is that true and saving knowledg, or light that Jesus Christ speaks of in* Joh. 17. 3 ?

Answ. True saving knowledg is wrought in the heart by the peculiar, and special operations of the Spirit of God, through the Preaching and hear-

hearing of the Gospel, *Act.* 26.17,18. *Coll.* 1. 6. 2 *Cor.* 4. 5, 6. This special saving knowledg, differs from all other.

1. It doth enable persons to discern and know themselves, what they are, and what they do; how they do serve God, and what their aims and ends are in what they do, *Luke* 15. 17. *And when he came to himself*, to see what he was; which knowledg of themselves, and wayes, causes them to loath and humble themselves; pulls down their high conceits, 2 *Cor.* 10. 4, 5. *For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth it self against the knowledg of God, and bringeth into Captivity, every thought to the obedience of Christ.* Ezek. 36. 31. *Then shall they remember their own evil wayes, and doings that were not good, and loath themselves in their own sight.*

2. This

2. This light or knowledg, enables persons to see, and understand Jesus Christ in some measure. To see *Him the faireſt of ten thouſands*, Cant. 5. 10, 16. *Worthy of all acceptation* upon the strictest terms; as *the one thing needful*, Luke 10. *The Pearl of great Price*, *Matth.* 13.

3. Directs and enables them freely to go out of themselves to Jesus Christ. To close in with him, and imbrace him, with the whole heart, and soul, with mind, will, and affections: *With my soul have I desired thee*, *saith the Prophet.*

4. It is a practical knowledg; it leads forth men to observe, and do the will of God in a right manner, unto a right end. This knowledg affects the heart with Christ, and duty, with Promises, and commands; it is not an idle, empty speculation, and notion of those divine objects, but an imbracing, practising, and humbling knowledg.

5. By

5. By this knowledg, perſons are enabled to ſee their own errors, the darkneſs and vanity of their own light; the errors and evils of their beſt performances, and that they do not know any thing as they ought to know, 1 *Cor.* 8. 2. *And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.* This knowledg enables men *to diſcern ſpiritual things ſpiritually*, 1 *Cor.* 2. 11, 14.

Queſt. *What is Regeneration, or what is it to be born again?*

Anſw. Regeneration is a creating of a new Creature in the heart of man, by the powerful working of the Spirit of God through the Goſpel, *Eph.* 4. 24. *And that ye put on the new man, which after God is created in righteouſneſs, and true holineſs.* Col. 3. 10. *And have put on the new man, which is renewed in knowledg after the image of him that created him.* And the Scripture further tells us, 2 *Cor.* 5. 17.

That

That if any man be in Christ, he is a new Creature; old things are passed away, and behold all things are become new. There is in that soul, new light to see, new faith to believe, new Grace to love, new strength to do the Will of God, new will and affections towards God; all things are become new, and old things are thrown away.

Quest. *What is Adoption, that Adoption which the Word of God speaks of?*

Answ. Adoption is an act of Gods free Grace, and singular favor in Jesus Christ unto men, whereby he doth translate and call them out of the bondage and slavery of the Devil, and sin, and instates them into the relation and priviledges of Sons and Daughters; takes them into his Family, puts his Spirit into them, and entitles them unto a glorious and eternal inheritance, *Joh.* 1. 12. *But to as many as received him, to them he*

gave

gave the right, or priviledg to become the Sons of God. Eph. 1. 5. *Having Predestinated us unto the Adoption of Children by Jesus Christ.* Gal. 4.5,6. *To redeem them that were under the Law, that we might receive the Adoption of Sons. And because ye are Sons, God hath sent forth the Spirit of his Son into your hearts, Crying Abba Father.* This priviledg some are Predestinated, and called unto, and instated in by the Holy Ghost, even such as by nature are strangers and enemies to God. So that now *they are heirs of God, and joynt heirs with Christ,* Rom. 8. 16, 17. In this state, all things are theirs by a new right and title, 1 *Cor.* 3. 22, 23. God is their Father, and he feeds them, cares for them as his dearly beloved children, who are of, and in his household, 2 *Cor.* 6. 16, 17, 18. And they have free access unto him, great, and prevalent interest with him, as his adopted heirs; and the holy Angels are their attendants,

to

to guard them, and minister unto them the expressions of their fathers love. And also they have the continual abode of the holy spirit in them, and with them. *Gal.* 4. 6. *God hath sent forth the spirit of his Son into our hearts, whereby we cry Abba Father.* Eph. 3. 12. Heb. 1. 14. *Are they not ministring Spirits, sent forth to minister unto them, who shall be heirs of salvation.* Psa. 34. 7. *The Angel of the Lord encampeth round about those that fear him.* Joh. 14. 23. Rom. 8. 26, 27. *The spirit, helpeth them to, and in prayer.*

Quest. *Of what use are the promises of God, or what use and improvement should persons make of the blessed promises of God, that are scatterd up and down in the Scriptures?*

Answ. The promises of God are, or may be exceeding useful both to Saints, and sinners several waies.

1. To sinners there be some absolute promises for them, such as

are

are without any precedent conditions to be performed on their part, as in *Joh.* 16. 7, 8, 9, 10. *The promise of the spirit to convince, and convert the World.* Isa. 65. 1. *I am found of them that sought me not.* Jer. 31. 33, 34. Pro. 1. 23. (Pray read, and mind these Scriptures in your Bibles, that I do not set down at any time but only shew you where you may find them). These, and such like promises are absolute, that is, without conditions.

2. As these and other promises are absolute, for them, so there are many blessed promises, that in a sence are conditonally made, and tendered unto them, and they are of excellent, and singular use.

1. To open, and reveal the love, and the great design of the love of God, in Christ to poor sinners, together with the other sort of promises before mentioned.

2. To make known the Lord

Jesus Christ, his love, and grace, doings, sufferings, resurrection, and intercession, and many other things of him, as made of God to men.

3. They are of singular use to direct poor creatures aright to Jesus Christ, and to God in him, in any of their soul, or bodily distresses, needs, and necessities.

4. They are of exceeding great use for encouraging, and imboldening ashamed sinners: they are the ground of the faith, and hope of poor creatures, that they shall aske, and receive, seek, and find: and they are the only warrant poor souls have to approach nigh to God: for without them God may say I know you not, what have you to do with me: but a person may with the promises answer all objections that the Law, Sin, Devil, and conscience can make against his drawing nigh to God, *As* Samuel *said, here am I, for thou didst call me.*

5. They

5. They are of use to support a poor soul in waiting for some desired mercy, because *God will perform the truth to* Jacob, *and the vision shall speak*, at last, though it tarry a while.

6. They are of great use to direct them how to make use of Jesus Christ and God in him; how to carry, and act their Faith and hope, (pray read and mind these Texts of Scripture) *2 Tim.* 1.9,10. 1 *Joh.* 4.19. *Joh.* 3.16. For the 2. Particular, see *Isa.* 42.1,2,3,4. *Is.* 53. throughout. *Joh.* 10.10. *Rom.* 8.32. to the end. 3. Particular. *Joh.* 14.6. 1 *Pet.* 1.21. *Phil.* 4.6,7,19. 4. Particular. *Joh.* 6.37,38,39,40. *Heb.* 4. 15,16. *Rev.* 22,17. *Isa.* 55. 1, 2, 3. 5. Particular. *Isa.* 30. 18. *Isa.* 40.31. *Isa.* 41.14. *Luk.* 11. 13. *Matth.* 7. 7. 6. Particular. *Isa.* 41.22. *Joh.* 3. 14. *Isa.* 61. 8. *Isa.* 30. 21. Whatever God gives in special love to Saints or to poor humbled, seeking sinners, it is in the way of promises: so whatever

such do need, desire, and seek for, must be in the way of promises. There is no pleading with God, nor craving any mercy of him, but in the promises, no coming to Jesus Christ, or to God in him, nor will God manifest himself to men, but in the promises. A poor humbled, distressed sinner may freely go to God in the name of Jesus Christ for pardon, peace, light, strength, comfort, and acceptance, in the way of the promises. Whatever warrant, encouragement, rules, or support you need, and would have, there you may have them, in, and about your addresses unto God, and Jesus Christ. And as they are of singular use as aforesaid unto sinners, so they are of great use to Saints likewise: and there are other promises for them to imbolden, and encourage, teach, and strengthen, support, and comfort them in their Christian race: to revive their faith, and hope in God,

when

when they have sinned, provoked God, and wronged their own Souls. Would they be pardoned, they have promises to go to God in the name of Jesus Christ for it, *Hos.* 14. 3, 4. *Isa.* 43. 24, 25, 26. *Jer.* 3. 1, 12, 13, 14. Would they have peace, they have promises to go to God withal, *Phil.* 4. 7. *Joh.* 14. 27. Would they have joy and consolation from Jesus Christ, they have Promises, *Joh.* 14. 18, 26. *Joh.* 15. 11. *Joh.* 16. 7, 20. So we might instance in many other things, but we must not be long on one thing or head.

Quest. *Whether a person may claim a promise, or Jesus Christ first; or whether you may conclude you have a right unto the Promises, before you have an interest in Jesus Christ?*

Answ. We must first be in Christ, before we can claim the Promises unto our selves as our right, because *all the Promises are in Christ, both yea, and Amen,* 2 *Cor.* 1. 20. It is Jesus Christ

that must give us a right unto, and instate us in the Promises and Priviledges of the new Covenant, although the Promises do direct, encourage, and lead men unto Jesus Christ, and in him to God, yet they are not, they cannot be their own, till they are married unto Christ, *All is yours*, saith the Apostle *Paul*, *when ye are Christs*, 1 Cor. 3. 21, 22, 23. Gal. 3. 14. *That the blessings of* Abraham *might come on the Gentiles through Jesus Christ; that we might receive the Promise of the Spirit through Faith.* John 1. 12. *But to as many as received him, he gave the priviledg to become the Sons of God, even to as many as believe in his name.* The Promises are of blessed use to lead men unto, and instate men in Christ, to carry them up to him, and convey him down into their hearts; but not to be claimed, owned as theirs, and rested in first, or without Jesus Christ.

Quest. *What are the certain signs or marks of wicked and unregenerated persons?*

Answ. First, all prophane, loose, and licentious persons; such as live in the practice of swearing, drunkenness, lying, cheating, scoffing at the holy ways of God, and such as walk in them; idolaters, adulterers, covetous persons, extortioners; and all such as live in pride, idleness, envy, and backbiting, without Repentance. All such, and such like persons, are evidently wicked, the Word of God doth tell us so, and that such shall not be saved, if they do still abide in such practices, 1 *Cor.* 6. 9, 10. *Know ye not that the unrighteous shall not inherit the Kingdom of God? be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor effeminate, nor abusers of themselves with mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God.* Phil. 3. 18, 19. *For*

many walk of whom I told you before, and now tell you weeping, that they are the enemies of the Cross of Christ: whose end is destruction; whose God is their belly, and whose glory is in their shame, who mind earthly things. Gal. 5. 19, 20, 21. *Revel.* 21. 8. *Revel.* 22. 15. (pray read and mind these Scriptures).

2. All persons that are grosly ignorant, that neither know God, Jesus Christ, the holy will of God in his promises and precepts, nor themselves, such are vile wicked persons, and in a damnable state, 1 *Sam.* 2. 12. *Now the Sons of* Ely *were Sons of* Belial, *they knew not the Lord,* Isa. 27. 11. *They are a people of no understanding, therefore he that made them, will not save them, and he that formed them will have no mercy on them.* 2 Thess. 1. 8. *Taking vengeance on them that know not God, and obey not the Gospel of Christ, who shall be punished with everlasting destruction from the presence of*

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the Lord, and from the glory of his power.

3. All such are wicked as keep and imbrace any sin in their hearts knowingly, and willingly, or that do prefer any thing in the world before Jesus Christ, loving and imbracing it more or as much as Jesus Christ in their hearts. *Luk.* 18. 22, 23. *Sell all that thou hast, and give to the poor, and thou shalt have treasure in Heaven, and come and follow me: and when he heard that, he was very sorrowful;* Ph. 3. 7, 8, 9. *For what things were gain those I count loss for Christ: Yea doubtless and I count all things but dung, that I may win Christ: and be found in him.* Luk. 18. 28. *And* Peter *said Lo, We have left all and followed thee.*

4. All such persons as live in the neglect of the duties that God requireth of them without repentance, 2 *Thes.* 1. 8. *Such as obey not the gospel of Christ shall be punished with everlasting*

verlasting destruction. Matth. 25. 34, 35, 36. *Then shall the King say unto them on his left hand depart from me ye cursed into everlasting fire, for I was hungry, and ye gave me no meat, I was thirsty, and ye gave me no drink, naked and ye cloathed me not, sick and in prison, and ye visited me not.* Tit. 1. ult. *They profess they know God, but in works they deny him, being disobedient, and unto every good work reprobate.*

5. All such persons as have a form of godlyness, but are strangers to the power, and life of it: that profess that with their mouths of grace, and holyness, which they have not in their hearts: that are outwardly holy, but inwardly vile: who appear, and would have men to believe that they are much better then indeed, and in truth they are: that carry hypocritically hearts towards God, and chiefly mind, and desire to be well thought of, and to be honoured among men, 2 *Tim.* 3. 5. *Having*

a form

a form of godlyness but deny the power thereof. Matth. 6. 2, 5. *They practice religion that they may have glory of men, and that they may be seen of men,* Matth. 23. 24, 25, 26, 27, 28, 29. They care not how foul the inside is, so they may seem beautiful, and be acceptable to men.

6. All such persons are wicked *who set up a righteousness of their own:* who turn from vitious, and sinful courses and practises, to the works of the law, content themselves with, and rest satisfyed in the works of the law: doing the eternal part therein commanded, without any regard to that heart, and exact holyness that is required, and think by their so doing they please God, and that God must needs save them. There are abundance of such wicked persons, and there are many children and servants that will do so to please their Parents and masters, and never mind the charge of their hearts, nor the

foundation

foundation upon which they build their reformation; read and ponder well these Scriptures, *Matth.* 7. 26, 27. *Rom.* 9. 30, 31, 32. *Rom.* 10. 2, 3, 4, 5. *Phil.* 3, 4, 5, 6, 7.

7. All such persons as continue in sin, and yet presume upon the mercy of God, that because God is prone to mercy, and full of goodness, patience, and forbearance, therefore they are bold in sin. There are many such presumptuous sinners, *Rom.* 3. 8. *Rom.* 6. 1, 2. *What shall we continue in sin that grace may abound? God forbid.* Rom. 2. 4. *The long suffering, and goodness of God should lead to repentance*: So persons presume that though they continue in ignorance, God will have mercy on them, *Isa.* 27. 11. But God tells them there, they are deceived, *Ps.* 50. 21. So that if we our selves are under any of those marks, or signes of wicked and unconverted persons, we cannot but conclude that we are

such

such also: and it is exceeding dangerous to flatter our selves and think that we are in a state of grace when it is not so,

Quest. *What are the certain marks or signs of a truly godly person?*

Answ. Such as are truly godly, do hate, loath, abhor, and endeavor to forsake all sin, as the greatest evil in the world: especially those sins that are most powerful in them, *Psal.* 119. 104, 113. *I hate every false way, I hate vain thoughts, but thy Law do I love.* Rom. 7. 15. *But what I hate that do I.* Prov. 28. 13. *He that covereth his sins shall not prosper, but he that confesseth and forsaketh them, shall find mercy.*

2. Such persons do love God in Jesus Christ, with all their hearts, and souls, and also the gospel, Saints, and waies of Jesus Christ, and they do express, and manifest their love to God by keeping, and heartily observing his commands, 1 *King.* 3.

3.

3. *And* Solomon *loved the Lord, walking in the ſtatutes of* David *his father.* Joh. 14. 15. *If ye love me keep my Commandments.* Pſal. 119. 97. *O how I love thy law.* 1 Joh. 3. 14. *We know that we are paſſed from death to life, becauſe we love the brethren.*

3. Jeſus Chriſt is tranſcendently precious unto ſuch; they value and eſteem him above thouſands of gold and ſilver, *Cant.* 5. 10, 16. *He is the faireſt of ten thouſands, and altogether lovely.* 1 Pet. 2. 7. *To you that believe he is precious.*

4. Such perſons have their hearts in heaven on Chriſt; they delight themſelves moſtly in their beholding of Chriſt, in their thoughts and meditations of Chriſt, of holyneſs, and the holy word and waies of Jeſus Chriſt. *Matth.* 6. 21. *For where your treaſure is there will their hearts be alſo.* Pſal. 1. 2. *But his delight is in the Law of the Lord, and in his Law will he exerciſe himſelf day and night.*

night. Phil. 3. 20. *For our conversation is in Heaven.* According, and in obedience unto that blessed command, in *Col.* 3. 1, 2. *If ye then be risen with Christ seek those things which are above where Christ sitteth on the right hand of God: set your affections on things above and not on things on the earth.*

5. All truly godly persons do make it their business to walk with God, and to please him in all things, and it is (in some measure) their choice and delight so to do, *Col.* 1. 10. *That ye walk worthy of the Lord unto all well pleasing.* Heb. 11. 5. *For before his translation, he had this testimony, that he pleased God.* And Enoch *walked with God.* Gen. 5. 22. *For they being not their own, but being bought with a price, therefore they glorify God with their bodies and spirits which are the Lords.* 1 Cor. 6. 20. *And the love of God in their hearts, and preached to them, and thereby constrained in*

some

ſome meaſure, to live to him, and not unto themſelves. 2 *Cor.* 5. 15.

6. They are ſuch as endeavor to walk uprightly in all their waies towards God and men: they hate all hypocriſie, and can approve themſelves in his ſight: they yeild up, freely dedicate, and make over their whole hearts unto God, in ſome degree as they are commanded, *Joſhua* 24. 14. *Now therefore ſerve the Lord in ſincerity and truth.* And ſaith David *With my whole heart have I ſought thee.* And prays earneſtly, *that integrity and uprightneſs may preſerve him.* Pſal. 25. 21. 2 Cor. 1. 12. *For our rejoycing is this, the teſtimony of our conſciences that in ſimplicity and godly ſincerity we have had our converſation amongſt you.* This is one of the Saints titles, *Pſal.* 84. 11.

7. Such perſons do endeavor with their whole hearts and ſouls, the ſubduing, and mortifying of ſin, to keep it under the power of grace in their

their hearts, resolving that it shall never be indulged, encouraged and obeyed by them. *Rom.* 8. 13. *Col.* 3. 5. *Micah* 7. 19. *Rom.* 6. 14. These are some of the certain signes of godly persons, that we find in the word of God.

Quest. *What uses or improvments should you make of these truths?*

Answ. We should improve them in searching, and trying our selves by them, if we are not under one or more of these marks of miserable persons: for it is possible and probable, that although we be not prophane, and debauched persons, yet we may be otherwise wicked, and have other marks of miserable persons on us. For although we be not openly and notoriously wicked, yet we may be secret close hypocrites, or we may be ignorant of the most necessary truths of the gospel, *dead in sins & trespasses. The faith we have may be a dead faith, the hope we have, may*

be a hypocrites hope, and the light we have may be but common: So that it very much concerns our poor souls to know, seriously and diligently to enquire, if we have the spots of the children of God, or of the Devils children: for we are either the children of God, or the children of the Devil, and upon trial God may make known to us whose we are.

2. If we find that we have any of the marks of wicked persons upon us, and that we are not yet truly, and savingly regenerated, and converted over to God, we should improve it in going to God in the name of Jesus Christ, and earnestly entreat, and beseech him to pitty, and pardon us, and give us his holy spirit, effectually to regenerate and convert us: to translate us from darkness to light, and from the power of Satan unto God: and to give us repentance unto life, and we should follow the Lord with uncessant cries until we

we have obtained that great mercy, from his free grace, and take no denial from him.

3. If we are the children of God, and can find any of those marks in our selves that the children of God have in them, then we should improve it in real and hearty thankfulness to God for his love and grace unto us: in rejoycing in God, and endeavoring to walk worthy of God unto all wellpleasing, as all the children of God are enabled, and bound to do. And through the light and power of the holy Spirit, we are with all our hearts resolved to do. Thus we should improve it: and the holy God help us so to do.

My dear friends, I do now intreat you, and earnestly beseech you, to weigh, consider, and seriously to make application of; and to realize to your selves, these following particulars, which for the everlasting happiness of your poor perishing souls, I

shall commend to you. For the searcher of all hearts knows, that my hearts desire, and prayer to God for you is, that you may be saved, and I would follow the Lords means with you, that you may be rightly informed of, and effectually perswaded unto the seeking after the eternal concernments of your souls in season.

1. Consider and seriously ponder in your hearts, that you have immortal souls to be saved: that shall be either the subject of Gods everlasting wrath, vengeance and dreadful indignation, or of his grace and glory: and that your souls being reasonable creatures have proper means given them by the Lord, for their use, and improvement, in order unto the obtaining of that grace that may make them eternally happy; and that although God gives his grace freely without the creatures desert, only upon Jesus Christs account, and for his sake; yet as you are reasonable

ble creatures, God hath appointed you to wait on him in the use of the means that he affords you, for the receiving of his grace to convert, and save them: and the holy God hath so joyned and knit the means, and the end together, as that he that doth not use the means shall not, cannot obtain the end for which they are given: and that your immortal souls lye at stake either to be saved or or damned, according as you use, and improve, slight, and reject the means that God hath appointed, and commanded to be rightly used in the way to Heaven. Were your souls to die with your bodies; were they mortal as your bodies are, it was not of such great moment unto you; you need not be so careful in looking after them: but seeing they are immortal, and must with your bodies be the subjects of *everlasting life, or everlasting contempt*. Dan. 12. 2. According as you carry it now before

God, and men. Oh of what high concernment is it of to you: how serious, industrious, & careful should you be that you lose not your immortal souls. It is recorded of a man, that would not be perswaded to look after the salvation of his immortal soul, when he was entreated to do it, by the ministers of Christ, in the dayes of his health: that when he lay on his death bed, did remember that he had an immortal soul, which he had carelesly and willfully lost; cries out with a bitter, and doleful lamentation: Oh I have, I do now believe I have an immortal soul, that shall dwell in everlasting flames, and be tormented with the Devil, and his Angels. O miserable wretch; O desperate case, O when God called on me to mind my immortal soul, and seek the salvation of it, I would not consider, nor lay it to heart; and now farewel soul to all eternity, thou must to Hell, and there be damned

for evermore. Beware that this poor mans case be not yours: take heed, and mind it in season before your hearts be hardned in sin. Oh remember that you have but a few and uncertain daies to prepare for eternity: to obtain the Salvation of your immortal Souls. O therefore I do beseech you not to trifle away your blessed opportunities which you have (through the patience, and goodness of God) put into your hands, and dayly with your immortal souls: suffering such precious jewels to perish, that you might have used means to to have saved, and repent of your folly when it is to late to find mercy.

Consider well, that it is the great Statute law of Heaven which will not, cannot be reverst, that unless persons, all sorts of persons that are capable of instruction do savingly believe, and repent, be regenerated, and converted, they cannot, neither shall they ever be saved: but be cast out as rebels, loathsome, and abomi-

creatures from the presence of the Lord, *into utter darkness where shall be weeping, wailing, and gnashing of teeth.* Matth. 8. 12. That such persons whether yong, or old, *shall perish, and that without remedy.* That whoever hopes or thinks the contrary, they do contradict, and oppose the great God, give him, and his blessed word the lie, and that their hope will in the end, *be like the spiders webb*; and prove but *a hypocrites hope*; or rather a deviliſh deluſion, *Job* 8. 13, 14. But God will one day, and that ſhortly too, make it appear *whoſe word ſhall ſtand, his or the creatures*; *and that what he hath ſpoken ſhall ſurely be;* Hoſea 5. 9. The ſcripture aſſures you, that he that believeth not, but believes, and hopes contrary to what it hath ſpoken, *makes God a lyar.* 1 John 5. 10. And what will God do with ſuch notorious wretches, as make or declare, ſuch a faithful, and holy God, a lyar. Certainly the greateſt wrath and the moſt horrible, and dread-

dreadfull indignation ſhall be poured out upon ſuch. How can ſuch ſtand before his holy, and glorious Majeſty, that live day by day, in this ſtate and practice. God ſaith, and he hath engaged his honour, juſtice and faithfulneſs in it, *That he that believeth not in the Son of God with the whole heart, ſhall be damned*, Mark 16. 16. *That the wrath of God abideth on him*, Joh. 3. ult. *And that they ſhall dye in their ſins, under the guilt and puniſhment of them*, Joh. 8. 24. God is reſolved on it, *and his Word ſhall ſtand, he will do all his pleaſure*: though perſons do flatter themſelves, and reſt in a dead, and common faith, and think God will accept of it, becauſe he is merciful, and it is all that they have to come to God with; yet aſſuredly, they ſhall find in the end, that they are wofully deceived. *Oh do not, for the Lords ſake, do not deceive your ſelves*, and reſt in, and with a dead, carnal faith, and repentance; do not think

think that any Faith and Repentance will serve turn, that a little sorrow for, and confession of sin, is true Repentance; for Jesus Christ tells you, that unless you have *Repentance unto Life*, a special, lively Repentance, proceeding from grace, you cannot be saved, *Luke* 13. 3. 5. *Acts* 11. 18. Except you have that Repentance which you had before opened unto you, and which *Jesus Christ was exalted to give*, Acts 5. 31. *You shall certainly perish. So except you be Regenerated, or born again to a new Life*, Joh. 3. 3. 5. Converted from sin to God, from your self-Righteousness, and dead works, to Jesus Christ, *Mat.* 18. 3. You cannot be saved. You may (through the deceits of your hearts) think that a bare reformation may serve your turn, but God saith you must be converted and regenerated. Oh therefore do not believe the Devil, and your deceitful hearts, but look upon what the faithful God

saith,

saith, and believe him. God tells you further in *Heb.* 12. 14. *That without holiness (of heart and life) no man shall see God, which is called true holiness*, in Eph. 4. 24. in opposition unto, and to distinguish it from your own natural and formal holiness. Let me, or rather your own everlasting concernments prevail with you to make improvement of this also.

3. Consider seriously what a sad state you are in while you continue unregenerated, and unconverted; your condition is very bad and dangerous; yea, so deplorable are your conditions, as no tongue is able to express, nor hearts to conceive: You are (as sinners) most abominable in the sight of God, and loathsom unto him. You are slaves, and servants to the Devil, and your lusts; and they make use of you, and rule you as they please. Every day you serve sin and the Devil, you are Gods enemies, and Jesus Christ accounts you Rebels

and

and Traytors to, and against him. God is angry with you every day. You are under the wrath and Curses of God, you are cursed in all your enjoyments, and in all your doings; whatever you take in hand, is cursed. You are cursed when you go out, and when you come in, in all your thoughts, words, and deeds; you are dead while you live; you cannot serve God, nor do any thing well-pleasing in his sight; and all this is but a small part of your present misery. Pray read and consider these Scriptures, *Deut.* 28. 15. to 23. *Gal.* 3. 10. *Ezek.* 16. 5, 6. *Eph.* 2. 2, 3. *Joh.* 8. 41, 44.

4. Consider and ponder it well in your hearts, that there are but few that shall be saved, in comparison to those that shall be damned, for their wickedness. The Lord Jesus Christ doth assure you, *that straight is the gate, and narrow is the way that leadeth to eternal life, and few there be that find*

find it. And wide is the gate, and broad is the way that leadeth to destruction, and many there be that go in thereat, Matth. 7. 13, 14. And therefore he doth earnestly press, and exhort sinners to *strive to enter in at the straight gate, because many shall seek to enter in and shall not be able,* Luk. 13. 24. And the Scripture further assures you, *that only a remnant shall be saved,* Rom. 9. 27. Oh therefore it doth very nearly concern you to enquire after your states, to know if you are of that small number that shall be saved, or as yet of the greater number that shall be damned. And if upon trial you are found to be of the multitude that are going in the broad way to Hell, you should with all possible speed endeavor as you have been instructed (before) to get into the narrow way that leadeth to life: and pursue your requests at the Throne of grace, *that you may find favour, and grace to help in time of need.* Heb. 4. *Ult.*

5. Con-

5. Consider, what an excellent thing it is to be good betimes, to be converted, and regenerated while you are yong, for what it will be to put it off untill you are old, and have spent your golden daies, and prime strength in the service of sin, and the Devil, in folly and vanity. The longer you live in sin, the more your hearts will be hardned in it, the more you are accustomed unto it, the harder it will be to forsake it, and turn to the Lord, which you must do one time or other, if ever you be saved; the longer you live in sin without repentance the more difficult it will be to repent when you would. Besides if you do return unto the Lord betimes, you will have many, and great opportunities, to get abundance of grace from Jesus Christ; of doing God a great deal of service; Of being useful, eminent and famous in the Churches of Jesus Christ: of injoying much communion with God, and laying

laying up a great deal of spiritual fruit against the day of your account, when God will reward you according unto your works. Yea both God, Angels and good men will praise you, when they see you give up the flower of your years, and strength to God. You will be accounted among the number of those *blessed, and excellent Saints* that the Scripture mentions. *Josiah, Daniel,* and others who did cast off, iniquity, and gave up themselves to the Lord in their youth. Besides you run a very great hazard in adventureing to put off the day of your turning unto the Lord, for you do not know if ever you shall live to see another day, you haveing not the command, and disposal of your own lives one moment; and if you should see the day you intend to turn unto the Lord, you cannot tell if God will then be found of you and accept you, seeing he bid you return to him in the daies

of

of your youth, and ye would not, but took your own time and rejected the Lords gracious calls and commands, God is not bound to give grace to you when you please, but he hath reserved the liberty to himself to grant it to poor sinners, when it pleaseth him, that is, in his own time. Oh consider, and lay this to heart also, as ever you expect salvation.

6. Consider further that the day is hastening upon you, *When God will separate the sheep from the goates, the good from the bad, hypocrites from real-hearted Saints.* When he will declare, who are his and who are not. *Matth.* 25. 31, 32, 33. *When the Son of man shall come in his glory, and all the holy Angels with him, then shall he sit upon the Throne of his glory. And before him shall be gathered all nations, and he shall separate them, one from another, as the shepherd divideth the sheep from the goates. And he shall set the sheep on his right hand, but the goates on the left.*

Read

Read on to the end of the Chapter and ponder well what Jesus Christ ther speaks. The time wil shortly com and you shall see it, *that God will make up his Jewels.* Mal. 3. 17. *Then shall ye return, and discern between the righteous, and the wicked, between him that serveth God and him that serveth him not.* ver. 18 *Then wo be to them that shall be found unrighteous, unconverted, and unregenerated.* Isa. 3. 11. Wo be to all hypocrites that returned not unto the Lord with all their hearts, when God called them to return. Oh how grievous, and terrible will it be to you then, if you should still slight the day of grace, and continue in your sins and ignorance, when the Lord of glory shall set you amongst the goats, amongst the wicked, *and say unto you depart ye cursed into everlasting fire prepared for the Devil, and his Angels.* Matth. 25. 41. When he shall say to you *depart from me all ye workers of iniquity,*

because when I desired you to depart from iniquity you would not, therefore now you shall be cast out of my sight from ever having any comfort from me, or communion with me, to all eternity; for I will have no communion with such vile wretches, such wicked contemners of my love, and grace as you are: and all this when Jesus Christ will set his sheep, such as obeyed his call, returned from all sin, unto him, on his right hand of joy, pleasure, and honour, and *say to them, come ye blessed of my father.* Come to me, in whom you have believed, whom you have loved, and sincerely obeyed: come, and partake of my joy, glory and eternal life: come with me into your fathers kingdome, and receive the crown of life prepared for you: come and possess the kingdome which you have believed, mourned, prayed, and earnestly sought for, in obedience unto my commands. Oh what a dread-

a dreadful separation will this be to such as shall then be found unconverted? How will they wish then that they had never been born, or that they had improved their time better, in getting grace, and an interest in Christ, as others did, who are now exalted at the right hand of Christ. Oh who can express the horror, and torment that thy soul will be in when thou shalt see thy self rejected by Christ, and set at his left hand amongst the goats ready to be sent to Hell, to be tormented in everlasting flames, when some of those with whom thou livedst, and didst converse with, shall stand in joy and glory before thee at Christs right hand, ready to be translated into Heaven, and to accompany Jesus Christ into his Kingdome of glory. Oh therefore if you have any pitty for your souls consider of it seriously.

7. Consider that there are times

when mercy will be shut up from persons; grace will be denyed them, God will not hear their cries, nor shew any favor or mercy to them; *They shall cry and not be heard, seek and not find, knock for pardon, and acceptance, but God will not open the treasures of his love and grace unto them*; No although they may *seek it carefully with tears as* Esau *did the blessing*: And that because they would not hearken, and turn unto the Lord when he called them. See what the Scripture saith. *Prov.* 1. 24. to the 33 verse. *Because when I called, ye refused, I stretched out my hand, and ye regarded it not: but have set at nought all my counsel, and would none of my reproof. I also will laugh at your calamity, I will mock when your fear cometh. When your fear cometh as desolation, and your destruction as the whirle winde when distress and anguish commeth upon you. Then shall they call upon me, but I will not answer: they shall seek*

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me early, but they shall not find me: for that they hated knowledg and did not chuse the fear of the Lord. They would none of my counsel. They dispise all my reproof. therefore shall they eat of their own way, and be filled with their own devices &c. Matth. 23. 37, 38. The day is hastning when you shall have all mercy, grace & love hid from your eies as *Jerusalem* had, if you do not make speedy, and wise improvment of your present day of grace, *Luk.* 19.42. *Oh therefore I do beseech you to seek the Lord while he may be found, call unto him for his spirit, grace, and pardon while he is near, now strive to enter in at the strait gate:* to accept of grace while it may be had: and know that *now is the accepted time, now is the day of salvation,* and that now in your youth God will be found of you, if you seek him with all your hearts, and with all your souls. *Isa.* 55. 6, 7. 2 *Cor.* 6. 1, 2. *Therefore do not, Oh for the Lord Jesus Christ his*

sake do not neglect so great salvation: do not put off the day of your repentance; do not slight the blessed offers of grace: do not cause the holy spirit, to knock, and wait on you in vain; Oh do not despise the Lords gracious offers of pardon, peace, and acceptance: Oh do not damn your own souls, seeing you have grace offered you to save them: but resolve, conclude, and set upon, calling on the Lord for his grace while he is near: *Now I will forsake my sins, and return unto the Lord, and say unto him receive me graciously:* I will immediately importune him as the poor widow did the Judge, *Luk.* 18. For pardon, grace, and salvation: I will put God off no longer, seeing he is pleased, to wait for my answer, whether I will accept of his grace, and turne unto him or no. *O Lord here I a poor, vile perishing sinner is come to thee, O Lord open my eies, convert my heart, pardon my sins, adopt me*

into

into thy family, and enable me with thy grace to live unto thee.

8. Consider, *what an unexpressible terror, and torment it will be unto thee,* to be denyed access into Heaven, to have the door shut against thee, when thou shalt seek to enter in: that if thou shalt go on confidently, and securely in the way of thy own heart, and when thou dyest shalt verily expect to enter in, and at last, when it is too late to repent of thy folly, shalt be denyed acceptance, with this heart wounding repulse, *I know you not, know thee not, depart from me into utter darkness, where shall be weeping, and wailing: instead of entering into Heaven, where shall be joy and pleasures forevermore.* When with the foolish *Virgins,* thou shalt knock at Heaven gates, *and say Lord, Lord, open to me:* But the Lord of glory (whom thou hast slighted, whose love, grace, and kindness, thou didst contemn, and despise, when he would have loved,

pardoned, and accepted thee) *will then say, verily I say unto you, I know you not.* Matth. 25. 12, 13. Get you gon, I will have nothing to do with such contemners, and despisers of my love and grace: *away ye cursed, your portion shall be with the Devil in Hell fire,* with other such like despisers and abusers of my grace, and love. *Oh soul* how terrible will it be to thee, when after all thy vain hopes, and carnal confidence of entering into Heaven, thou shalt be cast into Hell. How will it pierce and torment thy heart to think, how thou hast lost an eternal weight of glory, and that when thou wast for several years (it may be) with the foolish *virgins near the Kingdome of Heaven,* and thou mightest have been prepared for it, but thou wouldst not: that instead of possessing everlasting life, which thou didst hope for in thy way of sin, and ignorance, contrary to what the word of God

told

told thee, thou shalt be plunged into the most horrible, and terrible pains of Hell, under the most dreadful wrath, and vengeance of the great God, there to remain without all hope of deliverance with Devils, in most horrid, and dreadful darkness, where shall be pain without ease: darkness without light: sorrow without all comfort: where thou shalt hear nothing but the hideous noise, roaring and crying of Devils, and damned sinners like thy self: where thou shalt lie in extream and endless torments, both in soul, and body: where thou wilt have none to pitty nor help thee. *Oh, how* will it vex, and terrify thee to have none but Devils, and tormented sinners with thee, whose company in Hell flames will but help to torment thee the more: where thou shalt cry, and not be heard, but lie for ever, for ever in that prison of darkness, *in the lake of fire and brimstone, which is the second death;*

death: And that when such persons as were sinners, but did seek the *Lord*, and return unto him, in their day of grace (which day of grace thou hadst as well as they, but wouldst not improve it as they did) shall be crowned with Jesus Christ in glory. Oh how wilt thou then curse the day that ever thou wast born? How wilt thou howle for vexation of spirit, when thou shalt reflect, and think upon the blessed opportunities thou hadst to have been saved as well as others, how often God did graciously invite and entreat thee to be reconciled to him, to turn from thy sinful waies, and imbrace Jesus Christ, but you would not improve your opportunities, nor hearken unto his councels: when you shall think how often the Lord Jesus Christ did tender his blood for thy redemption, his righteousness for thy justification, how often the spirit did strive with thee, and did convince thee of thy state

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and duty. How often thou hadst pardon, and salvation offered unto thee, and thou intreated to accept of it by the ministers of Christ, and it may be, by thy Parents and masters also, and yet thou wouldst not be perswaded, but didst dispise, and slight all, presuming that God would pardon, and save thee notwithstanding, though thy own conscience, and the servants of Christ would often tel thee the contrary,& prove it unto thee by the scripture. Oh how will it grieve and torment thee(if thou shalt still cotinue in thy sin) to think how thou hadst sold Heaven, and all happyness, for sins sake, for a few momentary pleasures, and how through thy own willfulness, and careleſsness thou hast brought thy soul, and body into endless,and remedileſs misery. O therefore I do once more in the bowels of love, intreat thee to consider and lay these things to thy heart: and return unto the Lord, strive to enter

into

into Heaven; get an interest in Christ before it is too late. Oh be perswaded to improve these truths to your present, and everlasting happiness for the Lords sake.

2. As I have laid before you some awakening and convincing Arguments and motives for you to consider of, and improve to your spiritual profit, to rouse you out of your carnal security; so I shall lay before you some encouraging motives and Arguments to draw you off from sin, coldness, and indifferency in your seeking after eternal life; and also to obviate, and remove whatever discouragements you may meet withall in the way to Heaven.

1. Consider, that both God the Father, and Jesus Christ mediator, are exceeding willing that you should come unto him for pardon, peace, salvation, & whatever else you stand in need of: you cannot be so willing to be pardond, as he is to pardon you.

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You cannot more heartily desire, and seek to be saved, then God is to save you: You cannot be so free in your requests for grace as he is to give you Grace; and Jesus Christ is exceeding willing to intercede in Heaven for you; were you once willing to go to him, and try him, you would find it true; and did you verily believe how willing, free, open, and ready his heart is to receive, and accept you, notwithstanding all your wickedness, and great unkindness to him, you would without delay run unto him, and take hold of his love, mercy, and grace, and give up your selves freely unto him, to be converted by his Spirit, pardoned by his Grace, and saved by his free love. But that you may be effectually convinced and perswaded, that God and Jesus Christ are so willing, pray consider,

1. How earnestly and heartily God and Jesus Christ do call sinners to come for pardon, grace, and Salvation;

tion, and how seriously Jesus Christ doth invite them, earnestly, and lovingly entreat them: & you also aswel as others. Mind and ponder these Scriptures. *Isa.* 55. 1, 2. *Rev.* 3. 17, 18. *Matth.* 11. 28, 29, 30. *Joh.* 7. 37. 2 *Cor.* 5. 20. And what excellent, and drawing arguments he useth to perswade sinners not to deny him in these and other Scriptures.

2. How exceeding ready he is to accept of all commers to him, and how much he doth condescend, and stoop unto them. *Luk.* 15. 18, 19, 20, 21, 22. *Jer.* 3. 13. To encourage them to com freely to him, *Is.* 55 1, 2. Although they *be poor, miserable, and naked.* Rev. 3. 17, 18.

3. Hath given them bond in his own name, that they shall not be rejected or upbraided when they come to him, but be kindly, and courteously entertained, into his heart and family. *Joh.* 6. 37, 38, 39, 40. *Jam.* 1. 5. As

1. 5. As the prodigal Son was. So also to forget as well as forgive all the wrongs, and injuries they have done him by their wickedness. *Jer.* 31. 34. *Heb.* 10. 17. *Isa.* 43. 23, 24, 25.

4. Hath propounded his love and grace, pardon, and salvation to all sorts of sinners, how great, and notorious soever they are, if they will accept of it in the Lords time, in that which is called their day. *Rev.* 22. 17. 1 *Tim.* 1. 15, 16. *Luk.* 19. 41, 42.

5. He hath engaged to help such who in their weaknesses, in obedience to his commands, and invitations come vnto him. *Pro.* 1. 23. *Luk.* 11. 13. all which shews that Jesus Christ is exceeding willing to save sinners, yea the worst, and vilest of sinners.

2. You may in the want of grace, freely goe to him for grace: for he will not only accept such as go to him with

with his grace, but ſuch as go to him for his grace: ſo that if you are not as yet Saints you may go to God, and Jeſus Chriſt to be made ſuch; you may in the ſight, and ſence of your want of grace, go to him for grace: if you are not converted, regenerated, and cleanſed, you may go to him in your filthyneſs, to be converted, and cleanſed. 1 *Cor.* 6. 9, 10, 11. *Jer.* 3. 1. 1 *Jo.* 1. 9. O, what encouragement is this to provoke you to return unto the Lord.

3. You will go to a gracious, pittiful, and kind mediator, and to a faithful, merciful, and tender hearted God: who will ſhew you pitty, and there you will find tender compaſſions; whoſe hand will be open to imbrace you, and his heart open to receive you; as if you had never ſinned againſt him, you ſhall be welcome to God, and Jeſus Chriſt, if you will caſt off your vanity, and now return to the Lord, now he calls

you

you to come to him. He hath now bowels of love for you, although you have been very great ſinners againſt him. Jeſus Chriſt will take you by the hand, and lead you into the preſence of God, in his own perfect righteouſneſs: he will take off your filthy raggs, and cloath you with his beautiful garment: inſomuch as that God will ſay I ſee no iniquity in you wherefore I ſhould reject you, or not graciouſly accept you. *Ezek.* 16. 4, 5, 6, 15. *vers.* For Jeſus Chriſt will appear for you, and plead his blood, and righteouſneſs, his intereſt, and promiſe for you in Heaven, and ſay Father forgive theſe poor ſinners, according to thy promiſe to me, and them. Father, theſe are they, for whom I died, for whom I wrought, and obeyed: theſe are they that when I called them unto me, did not refuſe, but have obeyed my call, and are come to me to intercede for them: they will now become thine,

with his grace, but such as go to him for his grace: so that if you are not as yet Saints you may go to God, and Jesus Christ to be made such: you may in the sight, and sence of your want of grace, go to him for grace: if you are not converted, regenerated, and cleansed, you may go to him in your filthyness, to be converted, and cleansed. 1 *Cor.* 6. 9, 10, 11. *Jer.* 3. 1. 1 *Jo.* 1. 9. O, what encouragement is this to provoke you to return unto the Lord.

3. You will go to a gracious, pittiful, and kind mediator, and to a faithful, merciful, and tender hearted God: who will shew you pitty, and there you will find tender compassions; whose hand will be open to imbrace you, and his heart open to receive you; as if you had never sinned against him, you shall be welcome to God, and Jesus Christ, if you will cast off your vanity, and now return to the Lord, now he calls

you

you to come to him. He hath now bowels of love for you, although you have been very great ſinners againſt him. Jeſus Chriſt will take you by the hand, and lead you into the preſence of God, in his own perfect righteouſneſs: he will take off your filthy raggs, and cloath you with his beautiful garment: inſomuch as that God will ſay I ſee no iniquity in you wherefore I ſhould reject you, or not graciouſly accept you. *Ezek.* 16. 4, 5, 6, 15. *vers.* For Jeſus Chriſt will appear for you, and plead his blood, and righteouſneſs, his intereſt, and promiſe for you in Heaven, and ſay Father forgive theſe poor ſinners, according to thy promiſe to me, and them. Father, theſe are they, for whom I died, for whom I wrought, and obeyed: theſe are they that when I called them unto me, did not refuſe, but have obeyed my call, and are come to me to intercede for them: they will now become thine,

to love thee, and live to thee; who will no longer ſerve ſin, but are reſolved to forſake all iniquity: Oh therefore for my ſake let them find favor with thee, and be pardoned and ſaved. I promiſed they ſhould, and bid them make uſe of me, and told them that I would appear for them, and ſatisfy their deſires, that they ſhould upon my account *find favor, and grace to help in time of need.* Heb. 4 *laſt. Heb.* 7.25. God the father will be as ready to hear thee, help, and pardon thee as Jeſus Chriſt. Oh, then who would not make haſt away to Jeſus Chriſt, and try him what he will do for you. You will aſſuredly find him much better to you then I can expreſs. All your ſins, if they were ten thouſand times more then they are, ſhould all be pardoned: for God never rejected any becauſe they were great ſinners when they came unto him, in obedience unto his calls, in due ſeaſon. Oh then be you all per-

perſwaded to reject all your old waies, throw away thoſe evils, thoſe vanities, (which elſe will aſſuredly damn you without remedy) and go, and ſubmit your ſelves to the bleſſed God, and to Jeſus Chriſt, and with all poſſible ſpeed, go to Jeſus Chriſt, and entreat him to intercede for you, and tell him that you are come to have an intereſt in him, to be united to him, and to be pardoned and ſaved by him. Tell him that he called you, and that being diſtreſſed ſinners, you are come to him for Righteouſneſs to commend you unto God; being loſt, you are come to him for redemption, being unholy, you are come to him for ſanctification; being ignorant, you are come to him for Wiſdome, to guide you in the right way of Faith and holineſs to Heaven.

4. Conſider how long God hath called you, and waited for you already, and that if he had not been a God

of infinite patience and long-ſuffering to you, he would not have born with you, and have forborn you ſo long as he hath done, but would have deſtroyed you in his wrath and hot diſpleaſure. Oh therefore do not be ſo fooliſh as to make him wait longer for your returning unto him, no, by no means do not, oh do not abuſe his patience, and goodneſs any more, do not make the Lord of glory to wait on you, and for you, any longer; do not ſo ill requite the bleſſed God, and diſhonour him ſo ſhamefully, and unworthily; but improve his paſt goodneſs, and patience, with thankfulneſs, and obey him now; dally not with him and thy own periſhing ſoul any longer, leſt his wrath ſhould be kindled againſt you, and he ſhould ſwear in his wrath that you ſhall never enter into his reſt; but now let the goodneſs and patience of God lead thee to repentance: He hath been willing to wait for you a great while alrea-

already, now come to him, and entreat him to receive, and accept you graciouſly.

5. If you will preſently, ſeriouſly, and heartily return unto God, you ſhall be partakers of all ſpirituall bleſſings; all the riches of Chriſt, all the grace, joy, and happineſs that Jeſus Chriſt hath, you ſhall partake of. It can never enter into your hearts to conceive, what riches of grace, and glory is laid up in Chriſt for thoſe that are the Lords peculiar people: 1 *Cor.* 2. 9. You will find more heart ſatisfying conſolation in communion with Jeſus Chriſt in one day, than youwill be able to find in all your earthly inioyments, all your daies. *In him you will find true riches, honour, and glory. He will give grace, and glory to his, and withhold no good thing from them. Of his fulneſs they ſhall receive and grace for grace,* Joh. 1. 16. Pſal. 84. 11. *He will keep them every moment, water, and ſupply them.*

them. The Fountain of life, light, and joy, ſhall daily flow in upon you; *you ſhall partake of the rivers of his pleaſures: Everlaſting joy ſhall be upon your heads: you ſhall obtain joy, and gladneſs, and ſorrow and ſighing, ſhall flee away from you:* When once you have found Chriſt, and choſen him for your portion. *Iſa.* 35. vlt. *You ſhall run, and not be weary; you ſhall ſing for joy of heart, when others ſhall howle for vexation of ſpirit.* Oh that you would be perſwaded to make trial of theſe things: that your own happy experiences might convince you. And when you have *run your race, and finiſhed your courſe* through this World, Jeſus Chriſt will *ſend his Angels to fetch you home into his joy, and glory in Heaven: and you ſhall be ever with the Lord, and his holy Angels.* 1 Theſ. 4. 17. *He will marry you to himſelf here, adopt you to an eternal inheritance, and then he will put you into the poſſeſſion of that inheri-*

heritance, and ſet a crown of glory upon your heads. Then ſhall you ſit down with Chriſt on his Throne of glory, and majeſty, and have your bodies made like unto his glorious body. Rev. 3. 21. Phi. 3. 21. This and much more ſhall be your portion from the Lord, if you will now obey his calls, and return unto the Lord with all your hearts. *Therefore I would once more renew my requeſts to you, earneſtly entreating you, for the love of God, for the Lord Jeſus Chriſt his ſake, for your ſouls ſakes, and for your relations, and Chriſtian friends ſakes, to improve* your day of grace diligently, and faithfully, ſpeedily and ſeriouſly, as you have been directed, in order to your obtaining of everlaſting life: *That when your great Lord, and Maſter Jeſus Chriſt ſhall come from Heaven, he may ſay unto you well done good, and faithful ſervants, enter into the joy of your Lord.*

FINIS.

Reader, I entreat thee to correct theſe, and ſuch other faults as thou mayeſt find, that have eſcaped the Preſs.

PAge 2. line 9. read and. p. 42. l. 6. r. it. p. 151. l. 14. r. with hands. p. 172. l. 18. for words, read worlds p. 200. l. 2. r. and, for but. p. 248. l. 14. for opportuning, read importuning. p. 282. l. 20. r. moſt. p. 289. l. 19. r. and are we not. p. 303. l. 4. r. is as. p. 304. l. 3. r. and. p. 311. l. 2. for affected, r. effected. p. 311. l. 11. r. having ſinned. p. 312. l. 20. r. here is. p. 314. l. 16. for cleanſing, r. cleaving. p. 330. l. 22. r. hypocritical. p. 331. l. 15. r. external. l. 25. r. change. p. 334. l. 22. for their, r. your. p. 335. l. 25. r. are.

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